

A MONGGHUL COMMUNAL RITUAL: DIINQUARI

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ABSTRACT

Details of the Diinquari ritual are given for eight Mongghul villages in the Shdazi Mongghul area of Ledu Region, where this ritual is held annually from the twenty-fourth day of the tenth lunar month to the first day of the eleventh month, dates that correspond to the death of Tsong kha pa (twenty-fifth day of the tenth lunar month) as observed in the Tibetan Buddhist world. Ritual implements, *guwa* 'organizers', local deities, a schedule, ritual activities, attendants, and finances are described. Diinquari features elaborate religious ritual, veneration of local deities, and small-scale commercial activities on the part of local businessmen. It is also a time for locals to visit relatives who live in the village, friends to meet and chat, and for young people to find lovers.

KEYWORDS

Diinquari, Huzhu, Mongghul, Monguor, Qinghai, ritual, Tsong kha pa, Tu

INTRODUCTION

Diinquari¹ is a funeral ceremony or commemoration held for Jiirinbuqii, who froze to death on the twenty-fifth day of the tenth lunar month. No one knows when Mongghul began Diinquari. Some say it started after Jiirinbuqii passed away, or after the Duluun Lunkuang was formed. *Janhua Jancuu*

Jiirinbuqii (Rje rin po che/ Tsong kha pa [1357-1419]) founded the Dge lugs (Yellow Hat) Sect of Tibetan Buddhism. The Diinquari ritual is also held among Tibetan communities in Qinghai, e.g., in describing Skya rgya (Jiajia) Village, Skya rgya Township, Gcan tsha (Chinese: Jianzha) County, Blo brtan rdo rje and Stuart (2008:24) write, "Bcu ba'i lnga mchod = Offerings on the Anniversary of Tsong kha pa's death" are held on the twenty-fifth to the twenty-ninth days of the tenth lunar month. Tsong kha pa's attainment of Nirvana is also commemorated on the twenty-fifth day of the tenth lunar month in Gnyan thog Village (Gnyan thog Township, Tongren County, Huangnan Tibetan Autonomous Prefecture, Qinghai Province). Each household in this Monguor village sends a representative to chant in the monastery courtyard; others circumambulate and make prostrations as they wish. A village household voluntarily provides breakfast and dinner to all the villagers. Families also burn oil lamps at home and do not eat meat (Roche and Lcags mo tshe ring 2013).

¹ Likely derived from the Tibetan term *dur mchod* 'funerary offering'.

CONSULTANTS

Caidog (b. 1962), a Mongghul from Walighuan Village, was unmarried due to his family's intense poverty, and had been the seven villages' public-temple keeper for eight years in 2012.

Huansuu (b. 1971), Mongghul, lives in Yangja Village with her son, daughter, and her husband's parents. Her husband died in 2007 from uremia. Huansuu was seriously injured after being struck by lightning while weeding a field in 2009. Diinquari is held only in Huansuu's home when it is observed in Yangja Village. Her natal village is Shgeayili (Dazhuang) Village, Dala Township, Ledu Region.

Janhua Jancuu (b. 1935), Mongghul from Yangja (Yangjia) Village, Gaodian Town, Ledu Region,² Haidong Municipality, Qinghai Province, was sent to be a monk at Quurisang Srishiji³ (Huayuansi) Monastery, Songduo Township, Huzhu County when he was eleven years old. He left the monastery in 1958, during the Pochu mixín 'Eradicating Superstitions' campaign, and was sent to study Tibetan and Chinese at Qinghai Normal School in Xining City. His mother stopped him from returning to school during his fifth semester because she objected to him being away from home. He then farmed at home. He is occasionally asked to chant Buddhist scriptures in his village, and also practices as a *xrighua rjejin*.⁴ He married a Mongghul woman when he was twenty-eight and has three daughters and two sons. Diinquari is held annually in Shdazi Lunkuang.⁵ Janhua Jancuu regularly participates and thus is very familiar with the ritual. Limusishiden visited him at Huansuu's home in Yangja Village on 2 January 2012.

THE SHDAZI MONGGHUL AREA

Diinquari was historically held throughout the Duluun Lunkuang 'Seven Valleys', but here we focus on the ritual as it was practiced in the Shdazi Mongghul area. This area is located in remote, rugged terrain in northwest Ledu Region, bordering Songduo and Hongyazigou townships, Huzhu Mongghul Autonomous County. Local Chinese use the term Shuimogou 'Mill Valley' to refer to the valley. A place of steep mountains and narrow valleys, certain areas are so narrow that locals comment that only a bit of sky is visible when looking up. Mongghul live along the Shdazi River. Average elevation is 2,300 meters. There are eight Mongghul-speaking villages (see Figure 1) with the Mongghul population being 1,233 (292 households as of 2003).⁶ Each person has, on average, approximately two *mu*⁷ of land to cultivate. Only Yangja Village's fields are irrigated, whereas the other seven villages' fields are located on steep slopes, are

² Ledu County became Ledu Region, Haidong Region became Haidong Municipality, and Ping'an County became Ping'an Region in July 2013.

³ Located in today's Songduo Township, Huzhu County.

⁴ Lit: fortune-look-one; fortune-teller; one who makes predictions about human illness, selects auspicious days for house construction, and tells the direction in which a recently dead person's soul will be reincarnated. Fortune-telling by manipulating the fingers in Huzhu Mongghul areas is common.

⁵ Explained later.

⁶ Limusishiden collected these data in 2003 while preparing a proposal to build a dam and a concrete bridge over the Shdazi River between Maqang Tugun Village and Huayuan Village, Songduo Township, Huzhu County. The Germany Embassy funded this project, which built a bridge and dam in 2004

(<http://tibetanplateau.wikischolars.columbia.edu/A+Bridge+and+%20Dam+For+BAINAI%20+VILLAGE%2C+SHDARA>, accessed 26 October 2014).

⁷ One *mu* = 0.067 hectares.

not irrigated, and produce unpredictable crop yields.

Mongghul in the eight villages lead difficult lives. Construction of a narrow concrete road to the valley began in 2009 and was completed in 2011. To the north, the road leads from Maqang Tugun Village, Dala Mongghul Township, Ledu Region to Huayuan Village, Songduo Township, Huzhu County. To the south, it leads from Maqang Tugun Village, passes through Gaodian Town, Ledu Region, and connects to National Highway Number 109, which runs from Beijing to Lha sa. Most transportation was done by animals along narrow tracks before the valley concrete road was completed. Mongghul living along the Shdazi River frequently intermarry and must cross the river to visit relatives and work in their fields. Before 2004, crossing the river was dangerous and inconvenient because there was no bridge.

Figure 1. Mongghul-speaking villages and population in Dala Mongghul Township and Gaodian Town⁸ (2003).

Village Name	Households	Population
Binkang (Benkang)	21	89
Fangtuu (Qianbangou)	74	304
Handi (Hantai)	20	88
Lashizi Kayari (Heidinggou)	35	156
Maqang Tugun (Baiya)	38	157
Shdara Tang (Dalantan)	33	137
Shgeayili	41	167
Yangja (Yangjia)	30	135
Total	292	1,233

SHDAZI LUNKUANG DIINQUARI

Schedule

Diinquari is held annually in Shdazi Lunkuang from the twenty-fourth day of the tenth lunar month to the first day of the eleventh lunar month. It normally lasts seven days, or eight days if the tenth lunar month has thirty days.⁹ Participating villages include Maqang Tugun, Fangtuu, Shgeayili, Lashizi Kayari, and Handi, Dala Mongghul Township, Ledu Region; Yangja, Gaodian Town, Ledu Region; and Walighuan (Bagushan) and Kuxin (Huzichang) in Hongyazigou Township, Huzhu County. The villages host the ritual according to the following sequence: Maqang Tugun → Fangtuu → Yangja → Walighuan → Lasizi Kayari → Handi and Kuxin¹⁰ → Shgeayili, and then the cycle repeats. Each community thus holds the ritual once every seven years.

⁸ Yangja (Yangjia) Village was part of Gaodian Town, Ledu Region in 2012.

⁹ A thirty-day lunar month is known as *qasizari* or *nangang* in Mongghul.

¹⁰ Handi and Kuxin are two villages that jointly hold Diinquari as a single community. Historically, the two villages were a single village. The population of Handi Village came from Kuxin and established a new village in Shdazi in order to more conveniently cultivate their farmland. Each of the two villages holds Diinquari in their own village once every fourteen years.

Ritual Implements

The villages use one set of ritual implements in turn during Diinquari. The implements are stored in wooden boxes and sealed once Diinquari concludes, and then handed over to the villagers who will hold the ritual the next year. Ritual objects include:

- *Purghan*. *Purghan* [pram]¹¹ may take the form of deities in a *tangka* (but not the *tangka* itself), a spear, a clay statue, a bronze Buddha statue, a sedan statue, a pole with the same shape and size as a deity-sedan pole, a *merilang* 'sacred mirror', and the table on which a *purghan* in a sedan is placed. Each of the seven villages has their own Walighuansang *Purghan* in their own village. It is consulted to identify a suitable spouse, treat illness, exorcise evil, ensure well-being and good harvests, and to alleviate droughts. In the case of a sedaned *purghan*, moving forward is affirmative while moving backwards is negative. Pole *purghan* move up and down in the hands of those who hold them to signify a positive answer. *Purghan* communicate through interaction between an elder who asks the *purghan* questions and a man who holds the sedan poles and, in the case of a pole *purghan*, who holds the pole. *Purghan* may belong to an individual household or be shared by a village. Each household has a commodious *purghan* room in the family compound of several adobe rooms built around tall, tamped-earth enclosing walls. Handi Village enshrines its *purghan* in a village home. In the other villages, it is enshrined in a village temple. The appearance of the *purghan* is the same. It is dressed in a Chinese-style unlined, upper garment (colors include red, yellow, pink, and green) and then draped in a monk's robe. *Purghan* include:
 - Eleven embroidered, painted, or appliquéd *tangka* featuring Jiirinbuqii, Shakyamuni, and the Longevity Buddha.
 - Six bronze statues: Jiirinbuqii (two), Shdanbasang (two), and Yangda (two).
 - One Zhahgu (clay Buddha statue) that is heavy and inconvenient to move, and has therefore been permanently housed in the Walighuan Village Temple.
- Two *joliu* 'copper ladles', each with a bowl of about ten centimeters in diameter and a handle about twenty-five centimeters long, used to ladle noodles for monks.
- One *suuligha* 'copper barrel' with a height of about thirty centimeters and a capacity of about thirty kilograms. It is used to contain noodles for monks' meals.
- Four to five *kingahga* 'hand drums'. The drum surface is made from goat-skin. The drumhead's diameter is about sixty centimeters and the handle is about one meter long. While performing a ritual, a monk sits on the ground, holds the drum handle in his left hand, and holds a curved beater for beating the drumhead in his right hand.
- Two *jalang* 'shawms'. They are about one meter long and blown by monks.

¹¹ See Limusishiden and Stuart (1994). We have previously used the term *pram*, however, *purghan* more correctly reflects what is said. Tsong kha pa, Shakyamuni (Mongghul: Shdanbasang), and the Longevity Buddha (Mongghul: Yangda; Chinese: Changshoufo) are examples of Buddhas. Every Buddha is a *purghan*, but not every *purghan* is a Buddha, for example, Walighuansang *purghan* (described later) is not a Buddha.

- Eight *xedari* 'Buddhist flagpoles'. The pole is made of pine wood and the cloth is black with a black metal spear at the top. On the twenty-ninth day of the tenth lunar month, eight Mongghul men hold the flagpoles and go to the location where *shdirima* (*gtor ma*) 'figure made of toasted barley flour mixed with white or brown sugar and milk' are thrown into a fire. When the *shdirima* begin burning, the eight men wave the *xedari* downward several times, signifying the expulsion of evils and ghosts.
- Four *nbuu* 'copper cymbals'. The diameter of the large pair is about thirty centimeters while the other three have a diameter of about twenty-five centimeters.
- Ten pieces of white felt. Each is two meters long and 1.3 meters wide.
- Eight white blankets. They are three meters long and sixty centimeters wide, cover the felt, and are for monks to sit on.
- One *ndang* 'conch-shell horn' is used to awaken the monks in the early morning during the ritual.
- Eight tables. Each is about one meter long and fifty centimeters wide. Bread, bowls, and scriptures are placed on the tables for the monks.
- Three silver butter lamps about thirty centimeters tall.
- Several hundred small copper butter lamps. Each is about five centimeters tall.
- Four to five boxes of curtains and long strips of cloth for decoration.

The *Guwa*: Diinquari Organizers

Four *guwa* 'organizers' are men who are generally middle-aged and older. They are chosen during Diinquari by the *purghan* or villagers from the village that will hold the next Diinquari. The monks are not involved in choosing *guwa*, who serve for one year and are responsible for all the Diinquari objects. They ensure that they are all accounted for, placed into wooden boxes, and sealed by monks at the site where Diinquari concludes.

The *guwa* are busier than usual when preparing for Diinquari to be held in their village. They regularly consult the *purghan* about ritual preparations, and collect a small amount of money, flour, and rapeseed oil from each household in the seven communities for ritual expenses in their home village. They are expected to take their responsibilities seriously and cooperate with the monks who will conduct Diinquari.

The four *guwa* begin going to the seven communities two months prior to Diinquari *gashiguu* 'solicit donations' for Diinquari with two or three horse-drawn carts in cooperation with *guwa* from the visited villages. All households willingly donate wheat grain, highland barley seed, butter, cash, rapeseed, and rapeseed oil. There is no enforcement of certain rules – the items given and the amount depend on the individual household. Generally, the maximum amount of rapeseed donated per household is fifty kilograms and the minimum is one kilogram. After the year 2000, people began

giving cash, for example from ten to one hundred *yuan* per household, however, certain households donate only one tea brick.

After *gashiguu*, the *guwa* ask men from their home village to take the collected grain and rapeseed to the local mills to grind the grain and press the rapeseed.

In the seven villages, Diinquari is held in individual households that have a large courtyard and many rooms. The village *purghan* chooses the particular household. The exception is in Yangja Village, where Diinquari is only held in Huansuu's home, because her home is the only two-storied building in her village. Additionally, rooms are on each side of her courtyard compound, providing convenience and accommodation during the ritual.

Walighuansang

The deity, Walighuansang, is worshiped by all seven villages. '*Wali*' is a term for a young monk, '*ghuan*' suggests 'deaf', and '*sang*' suggests 'Buddha' or '*purghan*'. Walighuansang may thus be rendered 'Deaf Young Monk'. Yangja Village's *purghan* – Walighuansang – is kept in a room on the second floor of Huansuu's home.¹² Janhua Jancuu gave the following account of Walighuansang:

A sixteen-year-old Mongol boy from Wulan County (Haixi Mongolian and Tibetan Prefecture) came to become a monk in Shdazi Valley. He had two brothers. One was in today's Bazangou area (Ping'an Region) and the other was in Farishidin (Xingjia) Village (Hongyazigou Township, Huzhu County). When Walighuansang died, he was not reincarnated, nor could he become a *purghan*. A Mongol *shge* lama¹³ then chanted scripture and Walighuansang became a *purghan*.

Another Walighuansang account was given by Caidog (b. 1962), a Mongghul from Walighuan Village, on 22 April 2012 when Limusishiden visited the temple:

There are three steep cliffs in Walighuan Mountain, (Hongyazigou Township). A boy shepherd from today's Farishidin Village often herded his sheep on Walighuan Mountain. As the shepherd was about to leave the mountain one afternoon, he heard a boy say, "May I come out? May I come out?" He was sure the call was from the three steep cliffs, but he saw no boy as he carefully looked at the three cliffs. He then ignored the call and returned home.

After he returned home and told his father the story, his father said, "Tell him to come out if you hear him calling from the cliffs when you are herding there tomorrow."

The next day, the boy went to herd sheep in the mountains as usual. At about lunch time he heard, "May I come out? May I come out?" coming from the three steep cliffs.

"Please come out!" the shepherd shouted back. Suddenly, the mountains collapsed, the earth split, and an arrow came out from one cliff, a bow emerged from another cliff, and a white horse came out from a third cliff. The shepherd picked up the arrow and bow and led the white horse back to his home.

That night, the white horse spoke in the voice of the boy who had shouted, "I was buried in the rocky mountain. Now I am free. You are my master. Thank you for your help! Please take my bow to a temple in the Nanshan (Nanshan) Mountains.¹⁴ Use the arrow to make a trident. It will loyally guard and protect you and your land as a *purghan*. Put me in a temple please!" and then the white horse suddenly vanished.

The family obeyed the white horse. The trident was made and became the family's *purghan*, and a temple was built for it. A white horse image was made, mounted by a statue of a man holding a trident in his right hand. Locals have used the trident as their *purghan* till now (see Figure 4).¹⁵

¹² Limusishiden visited her home on 2 January 2012.

¹³ Incarnation lama/ Living Buddha; Mongghul: *shge lama* 'big lama' and *rnbuqii* (*rin po che*).

¹⁴ Located north of the Huang River and south of the Qilian Mountains.

¹⁵ A folktale, *Gadang Wuxi Naier*, with similar content collected in Minhe County may be found in Stuart and Limusishiden (1994:146-147).

Walighuansang is a male *purghan*. A communal Walighuansang *purghan* is kept in the village temple located in Walighuan Village. The temple has two spear *purghan* and two clay statues. Each is regarded as a Walighuan *purghan*. In addition, each of the seven villages has their own Walighuansang *purghan* in their own village for convenient consultation when need arises. For example, a spear Walighuansang *purghan* is kept in Huansuu's home in Yangja Village.

In addition, Zankang Purghan is kept in Fangtuu Village's temple. Zankang is King Foorigisigari, or Baghari King, a rival of King Gesar (Limusishiden et al. 2013). Zankang is a communal *purghan* for all Mongghul in the Duluun Lunkuang. It is taboo for those who venerate Zankang Purghan to sing Gesar songs and display his images. Except for Fangtuu Village, such villages as Rangdin Village, Donggou Township and Huarin (Hualin) Village, Danma Town venerate Zankang Purghan in their village shrines. Zankang Purghan is a spear in the above mentioned three villages. Fangtuu Village's Zankang Purghan is a two-meter long spear with a bronze tip and sandalwood shaft enlaced with brass. The base of the spear is an iron point that makes it easy to thrust into the small garden plot in the courtyard center when taken to a home for consultation.

YANGJA VILLAGE DIINQUARI

Yangja Village is located at the southern end of Shdazi Valley, and the northern part of Gaodian Town, Ledu Region. It is the only Mongghul village in Gaodian Town. Limusishiden visited Huansuu's home in Yangja Village and the specific Diinquari process that follows is based on what he learned during his visit.

Ten days prior to Diinquari, a member of each village household comes to Huansuu's home to help with preparations, e.g., clean all the rooms and courtyard; make noodles, cut them into *qiizi* 'small triangular pieces' and dry them in the sun; make *booshizog* 'deep-fried twisted dough sticks'; and make steamed bread buns that are twenty centimeters in diameter.

During Diinquari, each monk is offered one steamed bun and six *booshizog* on the first day (the twenty-fourth day), one steamed bun and seven *booshizog* on the second day (the twenty-fifth day), one steamed bun and eight *booshizog* on the third day (the twenty-sixth day), and so on. However, on the first day of the eleventh month (if the tenth lunar month has only twenty-nine days), each monk is given one steamed bun and twelve *booshizog*. In addition, each monk receives about 250 grams of butter daily.

Remaining wheat and highland barley grain are given to the monks when Diinquari concludes. Each monk receives approximately one hundred kilograms of grain. Remaining cash is also divided among the monks: each monk receives 700-1,000 RMB. In 2007, about sixteen monks attended Diinquari in Yangja Village.

All monks from the seven villages are expected to participate in the ritual and only they are invited. Most of these monks live at Rgulang, Quurisang Srishiji, and Hgunbin (Kumbum, Ta'er)¹⁶ monasteries. If any local monk does not attend Diinquari, it is believed Walighuansang will send misfortune to monks in the coming year. The Diinquari schedule follows:

¹⁶ An important Dge lugs monastery located in eastern Qinghai Province, approximately twenty kilometers from the center of Xining City. According to Gruschke (2001) the first temple on the site was built in the years immediately prior to 1578 at the site of the birthplace of Tsong kha pa.

- The twenty-third day of the tenth month: Villagers come to Huansuu's home to decorate the rooms of her two-floored building with a monk who has been dispatched to the village. *Guwa* have already brought all the boxes of Diinquari objects from the households where the boxes were kept. Only the monk has the keys to the locks on the wooden boxes. Once all the boxes are brought, the monk inspects the seals to see if they have been broken. If the seals are intact, he unlocks them one by one and checks the contents.¹⁷ Next, the monk instructs *guwa* and village men to decorate the three rooms, put the Buddha statue in its proper position on a table, and hang *tangka* on the walls.

Two to four of the main and/ or guest rooms are decorated to resemble monastic temples. Door, window, and ceiling curtains are put up and yellow cloth is hung from the eaves and put on the four interior walls of designated rooms. White felt is put on the floor and carpets are placed on the felt for monks to sit on. Rectangular, low wooden tables are put in front of the carpets. The tables are for food, monks' religious implements, and scriptures. Meanwhile, other villagers clean the kitchen where monks will cook for themselves beginning the following day.

- The twenty-fourth day: historically monks arrived individually on horseback, escorted by brothers of the monks who went to their monasteries. Since the year 2000, motorcycles began to replace horses and mules and, in about 2005, cars began replacing motorcycles. After Diinquari, the monks are escorted back to their monasteries by their brothers. The monks arrive at Huansuu's front gate and are greeted with a *kadog*,¹⁸ and two baked round cakes on a round wooden plate with a dab of butter on the top cake. Once they are greeted, they directly walk up to the second floor where they sit on the carpet and are then offered bread, milk tea, butter, and toasted barley flour. They are not offered vegetable dishes.

At about three p.m., most monks have arrived and are offered a meal of noodles. Afterwards, the monks make a schedule. In 2007, seven monks worked in the kitchen where they cooked and make *shdirima*, while the remaining nine monks chanted Buddhist scriptures that are usually only chanted during funerals. For example, *Malan* is chanted, locals said, to pave a bright road in the hope they would obtain a good incarnation. *Doriji* is also chanted in the hope it will bring peace to the deceased during the incarnation process.

Monks are separately invited to sleep in previously arranged village households when they finish making the schedule.

Monks make three *shdirima*, each with a diameter of about seven centimeters and about twenty centimeters long. They are placed in front of all the *purghan* inside the rooms where Diinquari is being performed. These rooms are decorated so as to resemble temples. *Shdirima* are believed to delight all the *purghan*.

- The twenty-fifth day: the monks rise at about three a.m. and gather in Huansuu's home. They warm their hands over a wood or straw fire lit in the courtyard center and wash their faces and hands with water that *guwa* or villagers bring from the kitchen in a big wooden ladle. Next, the monks directly go upstairs to the second floor where they sit in rooms and begin chanting scriptures.

Monks in the kitchen cook noodles without salt and meat, put the noodles in one or two copper barrels, take them to the second floor, and offer them to the chanting monks. After eating,

¹⁷ In May 2005, some valuable articles (particularly *tangka*) were stolen from a household in Maqang Tugun Village. The lost contents had not been retrieved in 2012. The villagers raised funds and made purchases to replace what had been stolen.

¹⁸ Tibetan: *kha btags*. Strips of silk offered to religious personalities, religious images, and friends to show respect.

the monks who chant walk in the courtyard for exercise and then return and resume chanting. Remaining noodles are eaten only by *guwa* and Huansuu's family members.

Monks continue chanting until lunchtime when they are offered butter; toasted highland barley; and three types of steamed dumplings – dumplings with carrot, potato, or brown sugar mixed with pig fat. They then rest. Older monks chat while young monks go outside to walk and amuse themselves. After one to two hours, they return and chanting resumes.

At about five p.m., they are served noodles without meat or salt. After resting, they continue chanting until about eleven p.m. and then sleep in village homes as previously arranged.

Three new *shdirima* are made and replace the *shdirima* put in place the day before. The latter are put in a large wooden box.

Villagers visit the household, clean butter lamps, make butter lamp wicks with cotton, and prostrate to all the *purghan*.

During Diinquari, women in Huansuu's family are assigned to sleep in other village households.

- The twenty-sixth day: activities continue as on other days, however, three *shdirima* are made that are much larger than previously. They have a diameter of about fifty centimeters, and are about a meter tall. About fifty kilograms of toasted barley flour are needed to make one. The three large *shdirima* are placed before all the *purghan*. The three made the day before are put into a big wooden box, placed in the room where the monks are chanting, and not moved until Diinquari is completed. All the *shdirima*, except for one large one that is given to the family where Diinquari is held, are then divided into pieces and distributed among village households who, in turn, feed them to family livestock.
- The twenty-seventh day: on the most important day, monks do not make *shdirima*. A representative from each household from the seven villages comes, bringing one to two RMB per monk. Upon arrival, these representatives light butter lamps, light incense that they brought from their homes, and then make three prostrations toward where the monks are chanting. They give their cash offering to the *guwa*, who later divide it among the monks. They are then invited to previously arranged households and entertained with bread, baked highland barley flour, and black tea made from brick tea.¹⁹ No other food is served. They leave at three to four p.m.

Since 2000, increasing numbers of peddlers have come to Diinquari to sell noodles, *rangpi* (*niangpi*) 'cold noodles made from wheat flour and potato starch', clothes, and farm tools. Everyone – peddlers, passersby, and beggars – are welcomed to eat on this day and are offered bread, baked highland barley flour, and black tea.

Women come to Huansuu's home, light butter lamps, light incense they bring from their homes, and make three prostrations toward the rooms where Diinquari is being performed.

Many people from the local area attend, in addition to the representatives of each household. An attraction for young people is the possibility of finding lovers. Old people meet friends and relatives they have not seen for a long while. During these days, villagers also invite their daughters who have married and moved to their husbands' homes to join Diinquari. They prostrate to *purghan*, light incense, and are given five *booshizog* as a return gift prior to their departure.

¹⁹ It became much easier to buy milk from local shops, consequently milk tea became common after the year 2000.

- The twenty-eighth day: monks do not make *shdirima* on this day. Other activities are the same as on the twenty-sixth day.
- The twenty-ninth day: monks make one *shdirima* about a half meter high with a triangular base, which is not offered before all the *purghan*. Instead, at four to five p.m., young village men are told to dress in their long Mongghul robes and assemble to throw the *shdirima* in a place Walighuansang Purghan designates. The village men hold eight Buddhist flagpoles and walk toward the designated site. The monks follow behind, chanting,²⁰ beating cymbals and drums, and blowing horns. Other men follow behind the monks. Four Mongghul men hold the *shdirima*. The group proceeds to the designated site where a big straw pile has been made. The *shdirima* is placed on the straw pile and set afire, signifying that all evils have been discarded. Those assembled then turn and run to Huansuu's household without looking back in fear evils will follow them. All villagers then prostrate toward the smoldering fire and chant.

The burning of the *shdirima* signifies the ritual's conclusion. Locals believe that all evils and ghosts have been collected and burned in the fire, and that the seven villages will now be safe and peaceful.

When they return, *guwa* distribute sugar, jujubes, and small pieces of baked dough, all considered gifts from *purghan*. They are distributed by throwing them into the air. Such gifts must be eaten immediately and not taken away. Monks are then allowed to eat meat, food with spices, and vegetable dishes. Villagers kill a sheep and boil meat and sausages for the monks. Monks are also treated to rice. The monks relax, walk outside, chat with villagers, and make jokes.

- The thirtieth day: if the tenth lunar month has thirty days, the monks relax, chat, and joke. They are ready to return to their monasteries.
- The first day of the eleventh month: *guwa* are selected in the early morning on this day by *purghan* or villagers from the village that will hold the next Diinquari. On this last day, monks, *guwa*, and two or three men give the Diinquari objects one by one to the *guwa* and the men from the village that will hold Diinquari the following year. The ritual objects are put back in their boxes, and the monks seal them. One monk keeps the keys to the boxes until they are opened the next year. The villagers who will hold Diinquari the next year take the boxes to their village, generally using a truck.

The monks and their brothers pack the things the monks have been given, and then the monks are escorted back to their monasteries. What the monks have received may not be put in the monks' parents' homes in fear of bringing misfortune and disease to the monks.

The offerings the monks receive from Diinquari are enough to supply them with food for half a year, including highland toasted barley, butter, bread, and cash.

DIINQUARI IN OTHER DULUUN LUNKUANG AREAS IN 2011

There are no specific Diinquari objects as in the seven villages in Shdazi Lunkuang. The central ritual activity is the chanting done by monks. Below, Diinquari is summarized in other Duluun Lunkuang areas as it was observed in 2011. For each area, Diinquari was held from the twenty-fourth to the twenty-ninth days of the tenth lunar month:

²⁰ The scripture chanted is known as *Zhuujiri*.

- Held in a household in turn in Binkangghuali (Benkanggou) and Hxin (Hashi) villages, Songduo Township and Xuangwa (Beizhuang) Village, Wushi Town, Huzhu County in the historical Wuxi Lunkuang by monks from the three villages.
- Held in the village temple by village monks in Jughuari (Zhuoke) Village, Wushi Town, in the historical Wuxi Lunkuang.
- Held in Shgeayili (Dazhuang) Village, Donggou Township Temple by a village monk from his own village and other monks from Rgulang Monastery in the historical Tangraa Shgeayili Lunkuang.
- Held in a household in turn in the villages of Duwa (Duowa), Xara, and Wughuang (Bahong), Wushi Town, in the historical Wuxi Lunkuang by monks from the three villages.
- Held in the village temple by monks from Rgulang Monastery in Qangsa (Chunsha) Village, Dala Mongghul Township, Ledu Region in the historical Shdazi Lunkuang.
- Held in a household in turn in the villages of Durishidii (Duoshidai) and Duluun (Baiya), Weiuyan Town in the historical Shde Qurizang Lunkuang by monks from Rgulang Monastery.
- Foorijang (Huoerjun) Village, Wushi Town, Huzhu County discontinued Diinquari in their village temple in 1999 because *guwa* were frequently outside the village engaged in seasonal employment.

CONCLUSION

Mongghul born before 1980 are unfamiliar with the historically important term 'Duluun Lunkuang', which was intimately associated with the key Mongghul monastery – Rgulang. After the year 2000, Mongghul rarely sent their sons to become monks in monasteries because of increased economic opportunity, restrictive government policy, and couples generally having only one or two sons. The number of monks at Rgulang has declined annually – there were only about 250 in 2011. Some monks from Rgulang go to Han Chinese Buddhist temples in south China because of the financial benefits, as illustrated by what Ruuzhu (b. 1975, a monk) told Limusishiden, in Rgulang Monastery on 22 April 2012:

After 1995, about twenty Mongghul monks left Rgulang Monastery and went to southeastern China where they have become like Han Chinese monks in monasteries or temples in Jiangsu, Zhejiang, Shanxi, and Guangdong provinces, and in Shanghai. For example, Nengshida Xnzin Warima (b. 1978), stayed in Rgulang Lamasery for four years and then left after his monk teacher beat him. He fled to Shanghai where he has become like a Han Chinese monk in Qingyun Temple.²¹

Though Mongghul from the Duluun Lunkuang are asked to contribute labor to help construct buildings for such historically important incarnate lamas as Tughuan (Tuguan), Jangja (Zhangjia), and Sunbu (Songbu) the relationship between the Duluun Lunkuang and Rgulang Monastery is becoming

²¹ Qingyun Temple is located in Heqing Town, Pudong New District, Shanghai City.

more distant. Based on information collected while doing research for this paper, Shdazi is considered the most devoted to Rgulang Monastery in the Duluun Lunkuang followed, in descending order of devotion, by Wuxi, Tangraa and Shgeayili, Darimaa, Naringhuali, and Shde Qurizang and Saishigu.

Monks are sent to each Mongghul village in the Duluun Lunkuang with a *kadog* and a tea brick. They seek out *guwa* and extend an oral invitation to come help construct or congratulate a certain incarnation lama at the time a building he sponsored is begun or completed. Certain pious older Mongghul men may then attend. Younger men are generally outside the village engaged in seasonal labor. In some villages, only the village temple keeper attends a congratulation ceremony with several tea bricks and a few hundred RMB from the village temple, or collected from each household.

It is unlikely Diinquari in the Duluun Lunkuang will continue. Many younger villagers earn money in urban areas and a first priority is to use this income to build brick houses furnished with modern furniture and appliances, and thus the number of traditional-style Mongghul homes is rapidly decreasing. Furthermore, increasing numbers of villagers, once they are financially able, move to towns and cities. Villagers are now in frequent contact with the world beyond the village and quickly adapt to a more modern worldview and style of living that minimizes the value of such rituals as Diinquari. This is particularly true for younger Mongghul who regularly watch movies, play video games, and listen to popular music using mobile phones and other electronic devices.

Limusishiden invited Qijangkari (b. 1975) to his home in Xining on 14 February 2012. She is from Walighuan Village, which is located atop a steep mountain accessed via a narrow winding road. It is not possible to use cars and carts on snowy and rainy days. Villagers' drinking water comes from a spring. On average, each villager has six *mu* of cultivated land. Hailstorms and drought are common, making life difficult. Villagers use Horses, mules, donkeys, and oxen to plow fields that are very steep, whereas most Mongghul live in the plains and raise swine.²²

Walighuan has fifty-two households and 243 villagers (127 females and 116 males). About twenty men of marriageable age are unmarried because girls living in mountain villages prefer to marry men from plain areas. Such men are generally richer and life is easier as compared to the mountain areas. Furthermore, the unmarried men are too poor to pay the more than 100,000 RMB in betrothal gifts to the girl's side that was generally required in 2012.

In 2012, only about five village children studied in college and universities. About seven young villagers worked throughout the year in inner China cities. Many young villagers do seasonal work outside the village.

Qijangkari said, "Villagers in Walighuan enthusiastically and piously participate in Diinquari annually." While this is likely true for older Walighuan villagers, the case of Foorijang Village where Diinquari abruptly stopped because the *guwa* were outside the village engaged in seasonal employment is a likely future for Walighuan and other villages. Diinquari has not been revived in areas where it was discontinued in the last twenty years.

²² Swine are the only farm animals Huzhu Mongghul keep in many plain areas.

PHOTOGRAPHS

Figures 1, 2, and 3. Huansuu's traditional kitchen that is used only during Diinquari when monks cook (Limusishiden, 2 January 2012). The traditional Mongghul *pei* inside the kitchen is divided into two parts by the *langang* or low wall. The first part (Figure 3, foreground) and the other half (Figure 1) is the *pei*, or raised platform. The *pei* was where all the family slept at night, using robes as quilts. It was also a place to entertain guests with food and liquor, and to chat. The *pei* is made of adobe bricks and warmed by heat from the kitchen fire passing through channels to the chimney, or a fire fueled by animal dung and straw burned in the center of the *pei* in a metal container. People sat on the *pei* around the fire during winter and boiled tea over a smoky blaze. Pieces of felt were spread over the *pei* and bedding was folded and stacked along the wall. Wood chests were against the wall containing the family's clothes; mother's needle box, sewing materials, and so on; *taligha* 'baked highland barley flour'; home-distilled liquor; and utensils. In 2012, there were few Mongghul households with *pei* in the Fulaan Nara area. Ms. Huansuu's family does not cook in the traditional kitchen nor use the *pei* except during the Diinquari ritual, when it is held once every seven years at her home.





Figure 4. Huansuu's two-floor home. Diinquari is held on the second floor once every seven years. The home was renovated in 2005. Huansuu said, "Part of this building is several centuries old. None of my husband's relatives know when it was first built nor how long Diinquari has been held here." (Limusishiden, 2 January 2012).



Figure 5. An old ladder leads to the second floor of Huansuu's home (Limusishiden, 2 January 2012).



Figures 6 and 7. Zhahgu rides his white horse. This image of Walighuansang is considered the *muha bai* 'true body'/ 'flesh body' of Walighuansang in the Walighuansang Temple, Walighuan Village, Hongyazigou Township, Huzhu County (Limusishiden, 22 April 2012).



Figures 8, 9, and 10. Walighuansang Temple, Walighuan Village (Limusishiden, 22 April 2012).



Figures 11 and 12. Walighuansang Purghan in Walighuansang Temple, Walighuan Village. A pole passes through the *purghan's* shoulders. The head consists of a trident covered with multi-colored thread. A round copper *merilang* is fixed to the chest. During a consultation, two *xilajin* 'men who hold the pole' respond as an elder *xilajin* asks the *purghan* questions (Limusishiden, 22 April 2012).



Figure 13. Wooden boxes containing Diinquari ritual implements are kept in Dugua Cairang's (b. 1956) home in Maqang Tugun Village, Dala Mongghul Township, Ledu Region. Diinquari was held in his home during the tenth lunar month of 2012. Other boxes are kept secretly in other households by the *guwa* because, in 2004, some valuable objects were stolen (Limusishiden, 22 April 2012).



Figures 14, 15, and 16. A new concrete road runs through narrow Shdazi Valley, Dala Mongghul Township, Ledu Region (Limusishiden, 22 April 2012).





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- . 1999b. Sde ba chos rje bstan 'dzin blo bzang rgya mtsho'i rnam thar dad pa'i sgo 'byed སྡེ་བཙུན་རྟེན་འཛིན་བློ་བཟང་ཆུ་མཆོག་འཆོལ་མཆོག་གི་རྩམ་ཐར་དང་པའི་སྐོར་བྱེད་ [Biography of Dewa Chöjé Tendzin Lozang Gyatso, d. 1638] in *Mdo smad sgrub brgyud bstan pa'i shing rta ba chen po phyag na pad+mo yab rje bla ma skal ldan rgya mtho'i gsung 'bum མདོ་སྐད་སྐུལ་བརྒྱུད་བསྟན་པའི་ཤིང་རྟ་བུ་ཆེན་པོ་ཕྱག་ན་པར་སྒྲོ་ཡབ་རྟེན་མ་སྐུལ་ལྷན་ཆུ་མཆོག་གི་གསུང་ལུས་ [Collected Works of Kelden Gyatso]*, vol 1, Gangs can skal bzang dpe tshogs གངས་ཅན་སྐུལ་བཟང་དཔེ་ཆོགས་. Lan kru'u ལན་ཀུའུ་ Kan su'u mi rigs dpe skrun khang ཀན་སུའུ་མི་རིགས་དཔེ་སྐད་ཁང་ [Kan su'u Nationalities Press, 180-255.
- Skal bzang rgya mtsho, Ta la'i bla ma VII ཏ་ལའི་བླ་མ་སྐུལ་བཟང་ཆུ་མཆོག་ (1708-1757). 1977. Khri chen sprul pa'i sku blo bzang stan pa'i nyi ma dpal bzang po'i rnam par thar pa dpyod ldan yid dbang 'gugs pa'i pho nya ཁྱི་ཆེན་སྐུལ་པའི་སྐུ་བློ་བཟང་སྟན་པའི་ཉི་མ་དཔལ་བཟང་པོའི་རྩམ་ཐར་ཐར་པ་དཔྱེད་ལྷན་ཡིད་དབང་ལགས་པའི་ཕྱོག་ [The Biography of the Incarnation of the Great [Golden] Throne-holder, the Glorious Lozang Tenpé Nyima: The Sagacious Messenger that Allures the Mind] in *Gsung 'bum of the Seventh Dalai Lama Skal bzang rgya mtsho: Reproduced from a set of prints from the 1945 'Bras spungs blocks from the library of the Ven. Dhardo Rimpoche by Lama Dodrup Sangye*, 10:328-430. Gangtok: Dodrup Sangye and Deorali Chorten.
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'a འ	Ba bOng chos rje བ་བོང་ཆོས་རྗེ
'Bras spungs འབྲས་སྤྲུངས་	Ba bzang བ་བཟང་
'Bras spungs Sgo mang འབྲས་སྤྲུངས་སྒོ་མང་	Ba rdzong ri lang བ་རྫོང་རི་ལང་
'Bri འབྲི	Ba yan rdzong བ་ཡན་རྫོང་
'cham འཆམ	Badaoshan 八达山
'don chos spyod འདོན་ཆོས་སྟོད་	bagua 八卦
'dul ba'i bkod gzhung rgyas pa འདུལ་བའི་བཀོད་གཞུང་རྒྱས་པ་	baihu 百户
'Dul ba'i mdo tsa ba འདུལ་བའི་མདོ་ཙ་བ་	Baima Si 白马寺
'Dzam gling spyi bsang འཛམ་གླིང་སྤྱི་བསང་	Baima Tianjiang 白马天将
'dzin grwa gong nas bzhed srol yod འཛིན་གྲ་གོང་ནས་བཞེད་སྟོལ་ཡོད་	Ban de rgyal བན་དེ་རྒྱལ་
'e ren འེ་རེན་	Ban Guo 班果
'Gag rdo rtags འགག་རྫོག་རྟགས་	Bang rgya བང་རྒྱ
'gro འགོ	bankang 板炕
'Jigs med ye shes grags pa འཇིགས་མེད་ཡེ་ཤེས་གྲགས་པ་	Bao Shiyuemei 鲍十月梅
'Ju lag འརྱ་ལག་	Bao Sibeihua 鲍四辈花
'tshogs gleng ཆོགས་གླེང་	Bao Yizhi 鲍义志
A Chaoyang 阿朝阳	Bao'an, Bonan 保安
A Jinlu 阿进录	baobei 宝贝
A khu 'Jigs med ཨ་ཁུ་འཇིགས་མེད་	Baojia 保家
A khu Blo gros ཨ་ཁུ་བློ་གྲོས་	Bazangou 巴藏沟
A lags Brag dkar tshang ཨ་ལགས་བྲག་དཀར་ཆང་	Bāzhōu/ Bazhou 巴州
A mdo ཨ་མདོ་	bca' yig chen mo བཅའ་ཡིག་ཆེན་མོ་
A myes Ba rdzong ཨ་མྱེས་བ་རྫོང་	Bcu ba'i lnga mchod བཅུ་པ་འི་ལྔ་མཆོད་
A myes Btsan rgod ཨ་མྱེས་བཙན་རྟོད་	Beijing 北京
A myes Gnyan chen ཨ་མྱེས་གཉན་ཆེན་	Ben Chengfang 贲成芳
A Rong 阿荣	Binkangghuali, Binkanggou 本康沟
Āchái 阿柴	bgro gleng བགོ་གླེང་
ahong 阿訇	Bi Yanjun 毕艳君
Alai 阿来	Bingling Si 炳灵寺
Alashan 阿拉善	binkang/ Binkang, 'bum khang འབྲུམ་ཁང་
An Liumei 安六梅	benkang 本康
Anjia 安家	Bis ba mi pham ngag dbang zla ba བེས་བ་མི་ཕམ་ངག་དབང་བླ་བ་
Āxià 阿夏	bka' བཀའ་
	bka' bcu བཀའ་བཅུ་

bka' rgya ma བཀའ་རྒྱམ
Bka' rtse stong བཀའ་རྩེ་སྟོང་
Bkra shis 'bum 'khyil སྤྲེའུ་བྱང་བཀྲ་ཤིས་འབུམ་འབྲིལ
Bkra shis lhun po བཀྲ་ཤིས་ལྷུན་པོ་
Bkra shis sgo mang བཀྲ་ཤིས་སྒོ་མང་
Bla brang སྤྲེའུ་བྱང་
Bla brang bkra shis 'khyil སྤྲེའུ་བྱང་བཀྲ་ཤིས་འབྲིལ
bla ma སྤྲེའུ་མ་
bla ma dge skos rnams nyis thad ka thad ka'i
rgyug len pa dang / gsar du 'jog pa
sogs bcing bskul gyi do dam gang drag
byed སྤྲེའུ་མ་དགོས་སྤྲེའུ་མ་ཉིས་ཐད་ཀ་ཐད་ཀ་འི་རྒྱལ་ལེན་པ་
 དང་། གསལ་དུ་འཛིན་པ་སོགས་བཅིང་བསྐྱལ་གྱི་དོན་མ་གང་བྲག་
 ཟུང་།
bla ma gzhung las pa སྤྲེའུ་མ་གཞུང་ལས་པ་
bla ma khri pa སྤྲེའུ་མ་ཁྲི་པ་
bla spyi sogs khag bzhi སྤྲེའུ་སྤྱི་སོགས་ཁག་བཞི་
blo སྤྲེའུ་
Blo brtan rdo rje སྤྲེའུ་བརྟན་རྡོ་རྗེ་
Blo bzang 'jam pa'i tshul khirms, Wang
 Khutugtu ལྷུ་རུ་ཐོག་ཐུ་སྤྲེའུ་བཟང་འཇམ་པའི་ཚུལ་ཁྲིམས་
Blo bzang bstan 'dzin སྤྲེའུ་བཟང་བསྟན་འཛིན་
Blo bzang dar rgyas rgya mtsho སྤྲེའུ་བཟང་དར་རྒྱལ་རྒྱུ་མཚོ་
Blo bzang snyan grags སྤྲེའུ་བཟང་སྟན་གྲགས་
Blo bzang tshul khirms dar rgyas rgya mtsho
 སྤྲེའུ་བཟང་ཚུལ་ཁྲིམས་དར་རྒྱལ་རྒྱུ་མཚོ་
Blo bzang ye shes rgya mtsho སྤྲེའུ་བཟང་ཡེ་ཤེས་རྒྱུ་མཚོ་
Blo bzang ye shes rgya mtsho, Lcang skya IV
 ལྷུང་སྐྱུ་སྤྲེའུ་བཟང་ཡེ་ཤེས་རྒྱུ་མཚོ་
blo rigs སྤྲེའུ་རིགས་
blo rtags gnyis སྤྲེའུ་རྟགས་གཉིས་
blon po སྤྲེའུ་ནཔོ་
Bod ljongs spyi tshogs tshan rig khang chos
 lugs zhib 'jug tshan pa'i 'bras spungs
 dgon dkar chag rtsom sgrig tshogs
 chung བོད་ལྗོངས་སྤྱི་ཚགས་ཚན་རིག་ཁང་ཚོས་ལུགས་ཞིབ་

འབྲུག་ཆོན་པའི་འབྲས་སྤྱདས་དགོན་དཀར་ཆག་ཚོམ་སྤྱིག་ཆོགས་
 ཟུང་
 Bod skor བོད་སྐོར
 Bon བོན
 bong gu བོང་གུ
 Brag dgon zhabs drung འབྲག་དགོན་ཞབས་དུང་
 brtsi bzhag བརྩི་བཞག་
 bsam 'byed བསམ་འབྱེད་
 Bsam blo khang tshan བསམ་བློ་ཁང་ཚན་
 Bsam gtan sbyin pa བསམ་གཏན་སྤྱིན་པ་
 bsang བསང་
 bsang mchod བསང་མཚོད་
 bsdus 'bring བསྐྱས་འབྲིང་
 bsdus chung བསྐྱས་ཚུང་
 bsdus grwa བསྐྱས་གྲ་
 bsdus grwa che chung བསྐྱས་གྲ་ཅེ་ཚུང་
 བསེ་
 bsgro gleng བསྟོ་གླེང་
 bshad grwa བཤད་གྲ་
 bshad sgrub bstan pa'i byung gnas
 བཤད་སྒྲུབ་བསྟན་པའི་བྱུང་གནས་
 bskang gso བསྐང་གསོ་
 bsod btags legs pa བསོད་བཏགས་ལེགས་པ་
 Bsod nams mgon po བསོད་ནམས་མགོན་པོ་
 Bstan pa chos 'byor བསྟན་པ་ཚོས་འབྱོར་
 Bstan pa chos 'phel བསྟན་པ་ཚོས་འཕེལ་
 Bstan pa rgya mtsho བསྟན་པ་རྒྱ་མཚོ་
 btsan khang བཅོན་ཁང་
 btsan par ma བཅོན་པར་མ་
 btsan po བཅོན་པོ་
 Btsan po Don grub rgya mtsho བཅོན་པོ་དོན་གྲུབ་རྒྱ་མཚོ་
 Btsan po no mon han/ Btsan po no min han
 བཅོན་པོ་ནོ་མོན་ཏན་/ བཅོན་པོ་ནོ་མིན་ཏན་
 Btsan rgod བཅོན་རྟོད་
 Bu su he འུ་སུ་ཧེ་
 Bu'u hrin འུ་འུ་ཁིན་
 Bya khyung བྱ་ཁྱུང་

Byams pa nor bu བྱམས་པ་ནོར་བུ
 Byang chub བྱང་ཆུབ
 Byang chub lam gyi rim pa'i dmar khrid thams
 cad mkhyen par bgrod pa'i bde lam
 བྱང་ཆུབ་ལམ་གྱི་རིམ་པའི་དམར་ཁྲིད་ཐམས་ཅད་མཁྱེན་པར་བ
 སྟོད་པའི་བདེ་ལམ
 Byang du lhag pa བྱང་དུ་ལྷག་པ
 Byang rar du spen pa བྱང་རར་དུ་སྤྲོན་པ
 Byang thang བྱང་ཐང
 Bza' ri tshang བཟའ་རི་ཆང
 bzlog pa བཟླག་པ
 Cai Jingping 蔡金萍
 Cai Yong'e 蔡永峨
 Cha yas ཇམ་ཡས
 chab ril pa ཇམ་རིལ་པ
 Cháhǎnménggǔ'ér 察罕蒙古尔
 chang ba lu ཇང་བ་ལུ
 Chang Ping 常平
 Chang'an 长安
 Chen Mei 陈镁
 chen po hor gyi yul ཇེན་པོ་རྫོང་གི་ཡུལ
 Chengde 承德
 Chenjia 陈家
 Chenjiaola 陈交拉
 Chileb, Chile 赤列
 Chinan Dewen Zanpu 赤南德温赞普
 Chinan Dewen 赤南德温
 Cho 'phrul ཇོ་འཕྲུལ
 Chongli 崇礼
 chos grwa ཇོས་གྲ་
 chos grwa ba/ pa ཇོས་གྲ་བ་/ པ
 chos lugs pa ཇོས་ལུགས་པ
 chos mtshams ཇོས་མཚམས
 chos r(w)a ཇོས་ར་ཇོས་རྒྱ
 chos rje ཇོས་རྗེ
 Chos skor ཇོས་སྐོར
 chos thog ཇོས་ཐོག

chos thog snga ma'i rtsis bzhag gi rgyugs chos
 thog rjes mar dka' ram ma gtog pa
 thams cad la len zhing ཇོས་ཐོགས་སྐུ་མའི་རྩིས་
 བཞག་གི་རྒྱུགས་ཇོས་ཐོག་རྗེས་མར་དཀའ་རམ་མ་གཏོག་པ་ཐམ
 ས་ཅད་ལ་ལོན་ཞིང
 chu bdag ཇུ་བདག
 Chu bzang ཇུ་བཟང
 Chuanhuang Erlang 川黄二郎
 Chuankou 川口
 Ci byed du song ཅི་བྱེད་དུ་སྟོང
 Ci si khe ཅི་སི་ཁེ
 Cin ci dmag ཅིན་ཅི་དམག
 Co ne ཅོ་ནེ
 Cu'u hrin ཅུ་ལུ་ཁྲིན
 Cuī Yǒnghóng 崔永红
 d+ha rma bu ti lba rta ལྷ་མ་བུ་ཏི་ལ་ར་ར་
 da das ད་དས
 Daban 达坂
 Dádá 达达
 Daihai 岱海
 Dala 达拉
 dam bca' དམ་བཅའ་
 dam bca' chen mo དམ་བཅའ་ཇེན་མོ
 Damajia 大马家
 Dámín 达民
 Dan tig དན་ཏིག
 dang po དང་པོ་
 Danma 丹麻
 Danyan, Luoergou 洛儿沟
 daoren 道人
 Dar rgya དར་རྒྱ
 Dar rgya ri lang དར་རྒྱ་རི་ལང
 Darkhan, dar han དར་ཀན་
 Dasi 大寺
 Dàtóng 大同
 Dàtōng, Datong 大通
 Datong he 大通河

Datongping 大墩坪
 dbu mdzad དབུ་མཛད
 dbus gtsang དབུས་གཙང་
 Dbyen bsdums དབྱེན་བསྐྱུམས
 de'i 'phror gang len zhig tu long dgos babs la
 ltas nas longs དེའི་འཕྱར་གང་ལེན་ཞིག་ཏུ་ལོང་དགོས་
 བབས་ལ་ལྟས་ནས་ལོངས་
 Deng Sangmei 邓桑梅
 Deng Xinzhuangmei 邓新庄花
 Dengjia 邓家
 Dga' ldan དགའ་ལྷན་
 Dga' ldan byams pa gling
 དགོན་ལྷངས་དགའ་ལྷན་བྱམས་པ་གླིང་
 Dga' ldan pho brang དགའ་ལྷན་པོ་བྲང་
 dge ldan bstan 'bar ma'i dbu bskul
 ba དགེ་ལྷན་བསྐྱུང་འབར་མའི་དབུ་བསྐྱུལ་བ་
 Dge དགེ
 Dge ldan དགེ་ལྷན་
 Dge lugs དགེ་ལུགས་
 dge skos དགེ་སྐོས་
 dge skul དགེ་སྐུལ་
 Dgon lung དགོན་ལུང་ (Rgulang, Guolongsi 郭隆寺,
 Erh-ku-lung, Yu-ning, Youning 佑宁)
 Dgon lung bca' yig chen mo དགོན་ལུང་བཅའ་ཡིག་ཆེན་མོ་
 Dgon lung byams pa gling དགོན་ལུང་བྱམས་པ་གླིང་
 dgon pa spyi དགོན་པ་སྤྱི་
 dgon pa'i sgrigs 'og tu yod do cog དགོན་པའི་
 སྤྱིགས་འགྲུ་ཡོད་དོ་ཅོག་
 Dgra lha bcu gsum དག་ལྷ་བརྒྱ་གསུམ་
 Dgu དགུ་
 Dgu chu དགུ་ཚུ་
 dīdī 的的
 dka' bcu rab 'byams pa དཀར་བར་རབ་བྱམས་པ་
 dka' bcu དཀར་བར་
 dka' rab 'byams དཀར་རབ་བྱམས་
 dka' ram དཀར་རམ་
 dka' rams དཀར་རམས་

dkar yol དཀར་ཡོལ་
 Dkon mchog bstan pa rab
 rgyas དཀོན་མཆོག་བསྐྱེད་པ་རབ་རྒྱས་
 Dkon mchog dar rgyas དཀོན་མཆོག་དར་རྒྱས་
 Dkon mchog skyabs དཀོན་མཆོག་སྐྱབས་
 dkyus དཀྱུས་
 Dmag dpon pi tsi ri lang དམག་དཔོན་པི་ཅི་རི་ལང་
 dmag rtsed དམག་རེད་
 Dmar gtsang དམར་གཙང་
 Dmar gtsang brag དམར་གཙང་བྲག་
 Dmar gtsang rta chen po དམར་གཙང་རྟ་ཆེན་པོ་
 Dme དམེ
 Dme shul དམེ་ཤུལ་
 Dngul rwa དངུལ་རྩ་
 Don 'grub འོན་འགྲུབ་
 don rtogs pa འོན་རྟོགས་པ་
 Don yod chos kyi rgya mtsho འོན་ཡོད་ཆོས་ཀྱི་རྒྱ་མཚོ་
 Dong Yongxue 东永学
 Dongdanma 东丹麻
 Donggou 东沟
 Donghe 东和
 Dongshan 东山
 Dongxiang 东乡
 Dor bhi tis bang འོར་བྷི་ཏིས་བང་
 Dor rdo འོར་རྩོ་
 Dor sde འོར་སྡེ་
 Dor skad འོར་སྐད་
 Dor tis འོར་ཏིས་
 Dou Guanbaonuer 窦官保女儿
 Dòu Wényǔ 窦文语
 dou 斗
 Doujia 窦家
 Dpa' ris དཔའ་རིས་
 Dpa' ris ba དཔའ་རིས་བ་
 Dpa' ris tshe ring don 'grub དཔའ་རིས་ཆེན་འོར་དོན་འགྲུབ་
 Dpal chen stobs rgyas དཔལ་ཆེན་སྐྱབས་རྒྱས་
 Dpal ldan bkra shis དཔལ་ལྷན་བརྒྱ་ཤིས་

Dpal ldan dar rgyas དཔལ་ལྷན་དར་རྒྱས
 Dpal rtse rgyal དཔལ་རྩེ་རྒྱལ
 Dpal snar thang gi bca' yig 'dul khrims dngos
 brgya 'bar ba'i gzi 'od [dang / rwa
 sgreng / dgon lung byams pa gling
 dgon ma lag bcas kyi bca' yig]
 དཔལ་སྐྱར་ཐང་གི་བཅའ་ཡིག་འདུལ་བྱིས་དངོས་བརྒྱུ་འབར་བ
 འི་གཟི་འོད་དང་། རུ་སྒྲིང་། དགོན་ལུང་བྱམས་པ་སྒྲིང་དགོན་མ་
 ལག་བཅས་ཀྱི་བཅའ་ཡིག་
 Dpung nge ri lang དཔུང་ངེ་རི་ལང
 Dri med yon tan འི་མེད་ཡོན་ཏན
 drug ba ལྷག་བ
 Dū Chángshùn 杜常顺
 Du Jinbaohua 杜金保花
 Duluun, Baiya 白崖
 Dung dkar ལྷུང་དཀར
 Dung dkar blo bzang 'phrin las
 ལྷུང་དཀར་ལྷོ་བཟང་འཕྲིན་ལས
 dur mchod ལྷུར་མཆོད
 Durishidii, Duoshidai 多士代
 dus chen ལྷུས་ཆེན
 Duwa, Duowa 多哇
 Dwags po ལྷགས་པོ
 E Shuangxihua, Nuo Shuangxihua 鄂双喜花
 E'érdān 额尔丹
 Ershisanhao 二十三号
 fala 法拉
 fan 幡
 Fangtuu, Qianbangou 前半沟
 Farishidin, Xingjia 星家
 Faxian 法显
 Fojiao 佛教
 Foorijang, Huoerjun 霍尔郡
 Fujia, Hulijia 胡李家
 g.yang གཡང
 g.yang 'bod གཡང་འབོད
 G.yang can rdo rje གཡང་རོད་རྩེ

g.yo sgyu'i sbyor ba གཡོ་སྐུའི་སྤྱོར་བ
 gab gzhangs གབ་གཞགས
 gab gzhangs na thong གབ་གཞགས་ན་ཐོང
 Gamaka 尕马卡
 Gan'gou, Gangou 甘沟
 ganda 干大
 Ganjia 甘家
 Gannan 甘南
 Gānsù, Gansu 甘肃
 Gansu xin tongzhi 甘肃新通志
 Gānsù-Qīnghǎi-Níngxià 甘肃-青海-宁夏
 Ganzhou 甘州
 Gaochang 高昌
 Gaodian 高店
 Gāozǔ 高祖
 Gar rtse sdong གར་རྩེ་སྟོང
 Gashari 尕沙日
 Gcan tsha གཅན་ཅཱ
 Gcan tsha གཅན་ཅཱ།, Jianzha 尖扎
 Gdugs dkar གདུགས་དཀར
 Ge sar གེ་སར
 Ge sar dmag gi rgyal po གེ་སར་དམག་གི་རྒྱལ་པོ
 Ge sar tshi me གེ་སར་ཅི་མེ
 Gélètè 格勒特
 Gèrìlètú 格日勒图
 Glang dar ma གླང་དར་མ
 gling bsres གླིང་བསྐྱེས
 gling bsres ba གླིང་བསྐྱེས་བ
 gling bsres dka' bcu གླིང་བསྐྱེས་དཀར་བཅུ
 Gling bza' thar mdo skyid གླིང་བཟང་ཐར་མདོ་སྐྱིད
 glo གློ
 Glu rol གླུ་རོལ
 gnas bdag གནས་བདག
 gnyan གཉན
 Gnyan chen གཉན་ཆེན
 Gnyan po smad cha dmar can གཉན་པོ་སྐད་ཆ་དམར་ཅན
 Gnyan po'i sgar thog གཉན་པོའི་སྐར་ཐོག

Gnyan thog གཡན་ཐོག
 Gnyan thog 'brog གཡན་ཐོག་འབྲོག
 Gnyan thog la kha གཡན་ཐོག་ལ་ཁ
 Gnyan thog mkhar གཡན་ཐོག་མཁར
 Go bu me khrin གོ་བུ་མེ་ཁྱུ་བློན
 Go bu me tu hu sun khrin གོ་བུ་མེ་རུ་ཁུ་བློན
 go thang གོ་ཐང
 Go'u sde གོ་འུ་སྡེ
 Gol su གོ་སུ
 Gong sa rin po che གོང་ས་རིན་པོ་ཆེ
 gos sku གོས་སྐུ
 Gru kha'i གུ་ཁཱའི
 grwa 'gyed གྲཱ་འགྲེད
 grwa rgyun གྲཱ་རྒྱུན
 grwa skor གྲཱ་སྐོར
 grwa tshang bla ma གྲཱ་ཚང་བླ་མ
 Gsang bdag གསང་བདག
 Gsang phu གསང་ཕུ
 gsar གསར
 Gser chen gzhung གསེར་ཆེན་གཞུང
 Gser khog གསེར་ཁོག
 gser yig གསེར་ཡིག
 gser yig chen mo'i mtshan byang
 གསེར་ཡིག་ཆེན་མོའི་མཆན་བྱང
 gtam dpe གཏམ་དཔེ
 gtor ma གཏོར་མ
 Guan Laoye 官老爷
 Guangdong 广东
 Guanting 官亭
 Guanyin Pusa 观音菩萨
 Guanzhong 官中
 Guide 贵德
 Guihuacheng 歸化成
 Guishe erjiang 龟蛇二将
 Guisui-Suiyuan 歸綏綏遠
 Guō'érduǒ 郭尔朵
 Guō'érduǒ dīdī' 郭尔朵的的

Guōlóng 郭隆
 Guomari 郭麻日
 Gushan 古鄯
 Gusiluo 哱廝罗
 Gyang bzhi གྱང་བཞི
 Gyen 'dzi ri lang གྱེན་འཛི་རི་ལང
 Gyi ling mkhar གྱི་ལིང་མཁར
 Gza' brgyad གཟའ་བརྒྱད
 Gza' mchog གཟའ་མཆོག
 gzhung las pa གཞུང་ལས་པ
 Ha Mingzong 哈明宗
 Hai Tao 海涛
 Haidong 海东
 Hainan 海南
 Haixi 海西
 Haja, Hajia 哈家
 Halazhigou 哈拉直沟
 Hami 哈密
 Hàn, Han 汉
 Handi, Hantai 旱台
 Hanyu Pinyin 汉语拼音
 Haomen he 浩門河
 Har gdong khang tshan ཧར་གདོང་ཁང་ཚན
 Hara Bulog, Heiguan 黑泉
 Hé-Huáng 河湟
 Hé'ér 合儿
 Hè'ér 贺尔
 Hebei 河北
 Heidinggou 黑顶沟
 Heihu Linggunang 黑虎灵光
 Heima Zushi 黑马祖师
 Heishui 黑水
 Hejia 何家
 Helang Yexian 何朗业贤¹
 Henan 河南

¹ [A Tibetan name, thus the Chinese characters are conjectural.]

Heqing 合庆
 Heyan 河沿
 Hézhōu 河州
 Hgarilang, Huangcaogou 黄草沟
 Hgunbin, Kumbum, Sku 'bum Byams pa gling
 ལྷ་འབྲུམ་བྱམས་པ་སྒྲིང་, Ta'er 塔尔
 honghua 宏化
 Hongnai 红崖
 Hóngwǔ, Hongwu 洪武
 Hóngyá 红崖
 Hongyazigou 红崖子沟
 hor, Hor ཁོར
 Hor bza' hu sun khriin ཁོར་བཟའ་ཏུ་སྤྱུང་ཁྱིའིན
 hor chen ཁོར་ཆེན
 Hor dor nag po ཁོར་དོར་ནག་པོ་
 Hor dor rta ཁོར་དོར་རྟ་
 Hor dor rta nag po gnyan po smad char dmar
 can ཁོར་དོར་རྟ་ནག་པོ་གཉན་པོ་སྤྲད་ཆར་དམར་ཅན
 Hor gnyan po mung khe gan ཁོར་གཉན་པོ་མུང་ཁེ་གན
 Hor nag ཁོར་ནག
 Hor o chi go bu me thu me lun
 ཁོར་ཨ་ཆི་གོ་བུ་མེ་ཐུ་མེ་ལུང་
 Hor rgya ཁོར་རྒྱ་
 hor rgyal ཁོར་རྒྱལ་
 Hor se chen ཁོར་སེ་ཆེན
 Hor spun zla ཁོར་སྤྱུན་བླ་
 Hor tho lung ཁོར་ཐོ་ལུང་
 Hu Fang 胡芳
 Hu su ho ཏུ་སུ་ཁོ་
 Hu Yanhong 胡艳红
 Huáng 惶
 Huangdi 皇帝
 Huangfan 黄番
 Huangnan 黄南
 Huangnan zangzu zizhizhou tongjiju 黄南藏族
 自治州统计局
 Huangshui 湟水

Huangsi 黄寺
 Huangyuan 湟源
 Huangzhong 湟中
 Huárè 华热
 Huarin, Hualin 桦林
 Huhehaote 呼和浩特
 Hui 回
 Hulijia 胡李家
 Hún 浑
 Hunan 湖南
 Huolu Jiangjun 火炉将军
 Húsījǐng 胡斯井
 Hùzhù, Huzhu 互助
 Huzhu Tuzu zizhi xian 互助土族自治县
 Hxin, Hashi 哈什
 ja khang རྒྱམ་
 Janba, Wangjia 汪家
 Janba Taiga, Zhanjiatai 湛家台
 Jangja, Zhangjia 张家
 Jangwarima, Yatou 崖头
 Jí 吉
 Jiading 加定
 Jiajia 贾加
 Jiang Kexin 姜可欣
 Jiangsu 江苏
 Jianwen 建文
 Jianzha 尖扎
 jiashen 家神
 Jidi Majia 吉狄马加
 Jielong 结龙
 Jihua shengyu 计划生育
 jihua shengyu bangongshi 计划生育办公室
 Jiirinbuqii, Tsong kha pa རྩོད་ཁ་པ་, Zongkaba 宗喀
 巴
 Jilog, Jiaoluo 角落
 jìn 市斤
 Jīn Yù 金玉

Jinbu, Junbu 军部
 Jindan dao 金丹道
 Jingning 静宁
 Jinzimei 金子梅
 Jishi 积石
 Jiutian Shengmu Niangniang 九天圣母娘娘
 jo bo ཇོ་བོ
 juan 卷
 Jughuari, Zhuoke 桌科
 ka bcu ཀ་བཙུ
 Ka dar skyid ཀ་དར་སྐྱིད
 ka par nas bshad pa ཀ་པར་ནས་བཤད་པ
 Ka rab ཀ་རབ
 Kaile meiyu 开了没有
 Kailu Jiangjun 开路将军
 Kan lho ཀན་ལྷོ
 Kanchow, Ganzhou 赣州
 kang 炕
 Kāngxī, Kangxi 康熙
 Kemuchuer Ling, Kemuchu Ling 克木楚岭
 kha btags ཁ་བཏགས།, hada 哈达
 Khams ཁམས
 Khenpo Ngawang Dorjee མཁན་པོ་ངག་དབང་དོར་ཇེ
 khri ba bla brang ཁྱི་བ་བླ་བརྟན
 khrid ཁྱིད
 Khu lung ཁུ་ལུང
 khyad chos ཁྱེད་ཆོས
 Khyod gang la song rgyu ཁྱོད་གང་ལ་སོང་རྒྱུ
 Khyod kha sang gang du song ཁྱོད་ཁ་སང་གང་དུ་སོང
 kla glo ལྷ་ལྷོ
 kla klo ལྷ་ལྷོ
 Klu 'bum tshe ring ལུ་བུམ་ཙམ་རིང
 Klu rol ལུ་རོལ
 klu rtsed ལུ་རེད
 Klu'i ལུ་འི
 klu'u ri ལུ་འུ་རི
 Ko'u mol ri lang ཀོ་འུ་མོལ་རི་ལང

Kong Lingling 孔林林
 Krang co hrin ཀླང་ཙོ་ཁྲིན
 Ku Yingchunlan 库迎春兰
 Kun dga' bkra shis ཀུན་དགའ་བརྒྱ་ཤིས
 kun slong ཀུན་སྤོང
 Kuòduān 阔端
 Kuxin, Huzichang 胡子场
 kyus ཀུས
 La ལ
 La Erhua 喇二花
 La Nuer, Ernü 喇二女
 lab rtse ལབ་རེ
 Lailiao meiyu 来了没有
 Lajia 喇家
 Lama Tangseng, Xuanzang 玄奘
 Lamaguan 喇嘛官
 Langja, Langjia 浪加
 Lanzhou 兰州
 Lǎoyā 老鸦
 Laoyeshan 老爷山
 laozher 老者
 Laozhuang 老庄
 Lashizi Kayari (Heidinggou 黑沟顶)
 Lawa 拉哇
 lba ལཔ
 Lcags mo tshe ring ལཱ་གས་མོ་ཙམ་རིང
 Lcang skya ལཱང་སྐལ
 Lcang skya rol pa'i rdo rje ལཱང་སྐལ་རོལ་པའི་རོ་རེ
 Ledu 乐都
 Lha babs ལྷ་བབས
 Lha btsun Mthu stobs nyi ma ལྷ་བཙུན་མཐུ་སྟོབས་ལྷི་མ
 lha bzo ba ལྷ་བཙོ་བ
 Lha mo skyid ལྷ་མོ་སྐྱིད
 lha pa, Lha pa ལྷ་པ
 lha rams pa ལྷ་རམས་པ
 lha rams pa dge bshes ལྷ་རམས་པ་དགེ་བཤེས
 lha rtsed ལྷ་རེད

Lha sa ལ་ས
 lha'i sgrub thabs ལྷའི་སྒྲུབ་ཐབས
 Lho nub du skra gcan ལྷོ་ལུབ་དུ་སྐྱ་གཙན
 Lhor phur bu ལྷོར་ཕུར་བུ
 Lǐ 李
 li 里
 Li Baoshou 李保寿
 Li Cunxiao 李存孝
 Li Dechun 李得春
 Li Fumei 李富梅
 Li Jinwang 李晉王 AKA, Li Keyong 李克用
 Li Jinwang 李晋王
 Li Lizong 李立遵
 Li Peng 李鹏
 Li Qingchuan 李青川
 Li Xiande 李贤德
 Li Xinghua 李兴花
 Li Yaozu 李耀祖
 Li Yuanhao 李元昊
 Li yul ལི་ཡུལ
 Li Zhanguo 李占国
 Li Zhanzhong 李占忠
 Li Zhonglin 李钟霖
 Li Zhuoma 李卓玛
 liang 兩
 Liangcheng 凉成
 Liángzhōu, Liangzhou 凉州
 Liǎodōng 辽东
 Liaoning 辽宁, 遼寧
 libai si 礼拜寺
 Lijia 李家
 Limusishiden, Li Dechun 李得春
 Lingle Huangdi 领乐皇帝
 Lintao 临洮
 Liu Daxian 刘大先
 Liuja, Liujia 柳家
 Lizong 立遵

lkugs pa ལུགས་པ
 lnga ལྔ
 Lnga mchod ལྔ་མཚན
 Lo brgya ལོ་བརྒྱ
 Lo lha ལོ་ལྷ
 Lo ལོ
 Lo sar ལོ་སར
 long ལོང
 Long Deli 隆德里
 longhu 龙壺
 Lóngshuò 龙朔
 Longwang 龙王
 Longwang duo de difang Hezhou, Niangniang
 duo de difang Xining 龙王多的地方河州,
 娘娘多的地方西宁
 Lóngwù 隆务
 Longwu 隆吾
 lta-tchinbu Лта-чинбу
 Lǔ 魯
 Lu ba go go ལུ་བ་གོ་གོ
 Lu Biansheng, Luban Shengren 鲁班圣人
 Lü Jinlianmei 吕金莲梅
 Lü Shengshou 吕生寿
 Lü Yingqing 吕英青
 Lu Zhankui 鲁占奎
 Luantashi, Luanshitou 乱石头
 lugs srol ལུགས་སྒོལ
 Lun hu khrin ལུན་ཀུ་ཁྲིན
 lung rigs ལུང་རིགས
 Lǔshījiā 鲁失夹
 Ma Fanglan 马芳兰
 Ma Guangxing 马光星
 Ma Guorui 马国瑞
 Ma gzhi dmag མ་གཞི་དམག
 Ma Hanme, Ma Hanmo 马罕莫
 Ma Jun 马钧
 Ma ling yis མ་ལིང་ཡིས

Ma Luguya 马录古亚
 Ma ni skad ci, Manikacha མ་ནི་སྐད་ཅི་མ་མ་ཀའ་ཅེ་
 Ma Qiuchen 马秋晨
ma song མ་སོང་
 Ma Taohua 马桃花
 Ma Tianxi 马天喜
 Ma Wei 马伟
 Ma Xiaochen 马晓晨
 Ma Xiuying 马秀英
 Ma Youyi 马有义
 Ma Yulan 马玉澜
 Ma Zhan'ao 马占鳌
 Majia 马家
 Majiazi 马家子
man ngag མཎ་ངག་
mao 毛
 Mao Qiaohui 毛巧晖
 Maohebu 毛荷堡
 Maqang Tugun, Baiya 白崖
mchod pa མཚོད་པ་
 Mchod rten dkar po མཚོད་རྟེན་དཀར་པོ་
 Mchog sgrub mtsho མཚོག་སྒྲུབ་མཚོ་
 Mdo མདོ་
 Mdo smad མདོ་སྐད་
Mdo smad chos byung མདོ་སྐད་ཆོས་འབྱུང་
 mdo smad kyi bshad grwa yongs kyi gtso bo
 dgon lung gi chos sde chen po མདོ་སྐད་ཀྱི་
 བཤད་གྲ་ཡོངས་ཀྱི་གཙོ་བོ་དགོན་ལུང་གི་ཆོས་སྡེ་ཆེན་པོ་
mdzod btags མཛོད་བཅུགས་
mdzod thag མཛོད་ཐག་
 Ménggǔ'ér 蒙古尔
 Mengudzhu Менгү, джу, möngke zuu,
 muivggae jiu
 Menyuan 门源
 Mgar stong rtsan མགར་སྟོང་རྩ་རྒྱུ་
 Mgar stong rtsan yul zung མགར་སྟོང་རྩ་རྒྱུ་ཡུལ་རྒྱུད་
 Mgo 'dug tsho ba མགོ་འདུག་ཚོ་བ་

Mgo log མགོ་ལོག་
mi tshan མི་ཚན་
 miao 庙
 Miaochuan 邈川
 Mín 岷
ming btags byed mi མིང་བཅུགས་བྱེད་མི་
ming btags pa མིང་བཅུགས་པ་
ming btags zur pa མིང་བཅུགས་བྱུར་པ་
 Míng, Míng 明
 Míng-Qīng 明清
 Mínhé, Minhe 民和
 Minzhu 民主
minzu 民族
mjug gi 'bul dar མཇུག་གི་འབྲུལ་དར་
mngon rtogs rgyan མངོན་རྟོགས་རྒྱན་
mnyam med rje btsun tsong kha pa chen pos
 mdzad pa'i byang chub lam rim chen
 mo'i dka' ba'i gnad rnams mchan bu
 bzhi'i sgo nas legs par bshad pa theg
 chen lam gyi gsal sgron མཉམ་མེད་རྩི་བཅུན་
 ཆོན་ལ་པ་ཆེན་པོས་མཛད་པའི་བྱང་ཆུབ་ལམ་རིམ་ཆེན་མོའི་དཀ
 ལ་བའི་གནད་རྒྱུ་མཚན་བྱ་བཞིའི་སྟོན་ལེགས་པར་བཤད་
 པ་ཐེག་ཆེན་ལམ་གྱི་གསལ་
mo ba མོ་བ་
 Mo Fangxia 莫芳霞
 Mo Zicai 莫自才
modaya 猫大爷
mtshan nyid bshad pa'i grwa མཚན་ཉིད་བཤད་པའི་གྲ་
 Mtsho sngon མཚོ་སྟོན་
 Mtsho sngon po མཚོ་སྟོན་པོ་
 Mtsho snying མཚོ་སྙིང་
mu 亩
 Myang 'dus མུང་འདུས་
 Na Chaoqing 那朝庆
na re ན་རེ་
 Na thong ན་ཐོང་

Na tsha go bkal mtshams gcod

ན་ཚ་གོ་བསྐལ་མཚམས་གཅོད

Nag chu ནག་ཚུ,

Nag chu'i kha ནག་ཚུའི་ཁ

nag po [spyod pa] skor gsum

ནག་པོ་སྤྱོད་པ་སྒྲོར་གསུམ

Nag po skor gsum ནག་པོ་སྒྲོར་གསུམ

nang chen ནང་ཆེན

nang so ནང་སོ

Nang sog ནང་སོག

Nanjia, Anjia 安家

Nanjiaterghai, Anjiatou 安家头

Nanmengxia 南门峡

Nanmuge 南木哥

Nansan, Nanshan 南山

Nanshan 南山

nenjengui, yanjiaogui 眼见鬼

Nga a khu tshang la 'gro nas ང་ཨ་ཁུ་ཚང་ལ་འགོ་ནས

Nga a khu tshang la song nas ང་ཨ་ཁུ་ཚང་ལ་སོང་ནས

Ngag dbang legs bshad rgya

mtsho ངག་དབང་ལེགས་བཤད་རྒྱ་མཚོ

Ngag dbang mkhyen rab rgya mtsho

ངག་དབང་མཁྱེན་རབ་རྒྱ་མཚོ

Nian Gengyao 年羹尧

Nianbo 碾伯

Nianduhu 年都乎

Niangniang 娘娘

Nijia 吕家

Ningbo fu qianhu shouyu 宁波副千户守禦

Níngxia, Ningxia 宁夏

Niuqi, Liushuigou 流水沟

Niutou Wang 牛头王

no mon han མོ་མོན་ཀན

Nongchang 农场

Nongcun hezuo yiliao baoxian 农村合作医疗保

险

Nor lda bkra shis འོ་ལ་བཀྲ་ཤིས་

Nub byang du nyi ma ལུབ་བྱང་དུ་ཉི་མ

Nub du zla ba ལུབ་དུ་བླ་བ

Nuo Shuangxihua, E Shuangxihua 鄂双喜花

Nuojia, Ejia 鄂家

nye 'brel ཉེ་འབྲེལ

Nye sring ཉེ་སྤྱོད

Nyi ma 'dzin ཉི་མ་འཛིན

Nyi ma 'dzin Ngag dbang legs bshad rgya

mtsho ཉི་མ་འཛིན་ངག་དབང་ལེགས་བཤད་རྒྱ་མཚོ

O chi go bu me thu me lun ཨོ་ཆི་གོ་བུ་མེ་ཐུ་མེ་ལུན

O chi hu sun ཨོ་ཆི་ཁུ་སུན

O hu me tu ཨོ་ཁུ་མེ་ཐུ

pA ren པ་རེན

Pad spungs པད་སྤུངས

Pe dpa' ri lang པེ་དཔ་འའི་ལང

Pe hu པེ་ཁུ

Pen hwa ri lang པེན་ཁྱ་རི་ལང

Per nyi ma 'dzin པེར་ཉི་མ་འཛིན

Per nyi ma 'dzin Ngag dbang legs bshad rgya

mtsho པེར་ཉི་མ་འཛིན་ངག་དབང་ལེགས་བཤད་རྒྱ་མཚོ

pha rol bdud sde'i dpung tshogs

ཕ་རོལ་བདུད་སྡེའི་དཔུང་ཚོགས་

phan theb པན་ཐེབ

phas thi པས་ཐི

pho brang ཕོ་བྲང

phrug ཕུག

phug tshangs kyi gtam ཕུག་ཚངས་ཀྱི་གཏམ

Phun tshogs ཕུན་ཚོགས་

phyag ཕུག

phying ཕྱིང

Phyug rtse chos rje ཕུག་རུ་ཅེ་ཆོས་རྗེ

Pin rkya tshi me པིན་རྒྱ་ཚེ་མེ

Ping'an 平安

Pinyin 汉语

po tho པོ་ཐོ

po ti lnga པོ་ཏི་ལྷ་

Pochu mixín 破除迷信

Potala པོ་ཏ་ལ
 Puba 普巴
 Pudang, Pudonggou 普洞沟
 Pudong 浦东
 Qaghuali, Chaergou 岔儿沟
 Qangsa, Chunsha 春沙
 Qazi, Qiazi 卡子
 Qi 祁
 Qi Huimin 祁慧民
 Qi Jianqing 祁建青
 Qi Tusi 祁土司
 Qi Wenlan 祁文兰
 Qi Zhengxian 祁正贤
 Qianhe 前河
 qiānhùsuǒ 千户所
 Qianjin 前进
 Qiānlóng, Qianlong 乾隆
 Qiao Dongmei 乔冬梅
 Qiao Shenghua 乔生华
 Qighaan Dawa, Baiyahe 白牙合
 Qijia 祁家
 Qijia Laoye 祁家老爷
 Qílián, Qilian 祁连
 Qiliao! Sanliao! 去了! 散了!
 Qín 秦
 Qīng, Qing 清
 Qingdao 青岛
 Qinghai yiyao weishengzhi 青海医药卫生志
 Qīnghǎi, Qinghai 青海
 Qinghaihua 青海话
 Qinghaisheng Fangyizhan 青海省防疫站
 qingkuo 青稞
 Qinglong Tianzi 青龙天子
 Qingming 清明
 Qingyun 庆云
 Quurisang Srishiji, Huayuansi 花园寺
 Ra 𑄢

rab 'byams རབ་འབྲམས
 rab 'byams pa རབ་འབྲམས་པ
 Rab brtan rdo rje རབ་བརྟན་རྡོ་རྗེ
 Rab kha རབ་ཁ་
 Rab kha gru gtong རབ་ཁ་གུ་གཏོང
 rang bzhin gnas rigs རང་བཞིན་གནས་རིགས
 rang nyid rgyal ba རང་ཉིད་རྒྱལ་བ
 Rangdin, Longdong 龙东
 Rangghuali, Longyi 龙一
 rangpi, niangpi 酿皮
 Rar du pa sang རར་དུ་པ་སང
 Rar lhor mig dmar རར་ལྷོ་རིག་དམར
 rdo ram pa རྡོ་རམ་པ
 Rdo rje 'jigs byed རྡོ་རྗེ་འཇིགས་བྱེད
 Rdo rje gdan རྡོ་རྗེ་གདན
 rdung rgyug རུང་རྒྱུག
 Reb gong རེབ་གོང
 Reb gong gnyan thog རེབ་གོང་གཉན་ཐོག
 Reb gong rgan rgya རེབ་གོང་རྒྱ་
 ren po che, rnbuqii, renboqie 仁波切
 ren 人
 Renminbi 人民币
 Rgan rgya རྒྱ་རྒྱུ
 Rgulang, Dgon lung ར་གོ་ལུང་, Erh-ku-lung,
 Guolong 郭隆, Yu-ning, Youning 佑宁
 rgya རྒྱུ
 Rgya bza' kong jo རྒྱུ་བཟའ་ཀོང་རྡོ
 Rgya gar rdo rje gdan རྒྱུ་གར་རྡོ་རྗེ་གདན
 Rgya hor རྒྱུ་ཧོར
 Rgya tshang ma རྒྱུ་ཙང་མ
 Rgyal sras རྒྱལ་སྲས
 Rgyal sras 'Jigs med ye shes grags
 pa རྒྱལ་སྲས་འཇིགས་མེད་ཡེ་ཤེས་གཤམ་པ
 Rgyal sras Don yod chos kyi rgya mtsho
 རྒྱལ་སྲས་དོན་ཡོད་ཚོས་ཀྱི་རྒྱུ་མཚོ
 Rgyal sras rin po che རྒྱལ་སྲས་རིན་པོ་ཆེ
 rgyug རྒྱུག

rgyugs རྒྱལ་སྐད་
rgyugs len pa རྒྱལ་སྐད་ལེན་པ་
Ri lang རི་ལང་
Ri lang bcu gnyis རི་ལང་བཅུ་གཉིས་
Ri stag རི་སྟག་
rigs རིགས་
rigs lam pa རིགས་ལམ་པ་
rigs lung byed mkhan རིགས་ལུང་བྱེད་མཁན་
Rin chen sgrol ma རིན་ཆེན་སྒྲོལ་མ་
ris med རིས་མེད་
Riyue Dalang 日月大郎
rjes gnang རྟེན་གྲངས་
rka རྒྱ་
Rka gsar རྒྱ་གསར་
Rka gsar dgon dga' ldan 'dus bzang chos gling
 རྒྱ་གསར་དགོན་དགའ་ལྷན་འདུས་བཟང་ཆོས་གླིང་
rlung rta རླུང་རྟ་
Rma chu རྩ་ཆུ་
Rma chu'i rab kha dngul ri'i sa bzang gri spyod
 རྩ་ཆུའི་རབ་ཁམ་དངུལ་རིའི་ས་བཟང་གྲི་སྤྱད་རབ་ཁམ་
Rma lho རྩ་ལྷོ་
RMB, Renminbi 人民币
rnam 'grel རྩམ་འགྲེལ་
rnam gzhang རྩམ་གཞག་
Rnam rgyal རྩམ་རྒྱལ་
rnbuqii, rin po che རིན་པོ་ཆེ་ *ren po che, renboqie*
 仁波切
Rong bo རོང་བོ་
Rong bo nang so རོང་བོ་ནང་སོ་
Rong zom རོང་ཟོམ་
ronghua fugui 荣华富贵
Rta 'gying རྟ་འགྱིང་
rta chen po རྟ་ཆེན་པོ་
Rta mgrin རྟ་མགྲིན་
rtag gsal khyab རྟག་གསལ་ཁྱེད་
rtsam pa རུམ་པ་
Rtse khog རེ་ཁོག་

rtsis bzhag gi rgyugs རེས་བཞག་གི་རྒྱལ་སྐད་
rtsod grwa རྩོད་གྲུ་
rtsod zla རྩོད་བླ་
sa ས་
sa bdag ས་བདག་
Sa bdag sog po ri lang ས་བདག་སོག་པོ་རི་ལང་
sa dpyad pa ས་དཔྱད་པ་
Salar, Sala 撒拉
San'erjia 三二家
Sānchuān, Sanchuan 三川
Sānchuān Tǔzú 三川土族
Sānchuānsìlǐ 三川四里
Sandaohe 三道河
Sangjie Renqian 桑杰仁谦
Sde ba chos rje སྡེ་བ་ཆོས་རྒྱལ་
Sde srid Sangs rgyas rgya mtsho
 སྡེ་སྤྱིད་སངས་རྒྱས་རྒྱལ་མཚོ་
Se ra སེ་ར་
Sems mtsho སེམས་མཚོ་
Sems nyid, sems nyid སེམས་ཉིད་
Sems nyid sprul sku bstan 'dzin 'phrin las rgya
 སེམས་ཉིད་སྤྲུལ་སྦུ་བསྟན་འཛིན་འཕྲིན་ལས་རྒྱལ་མཚོ་
sen chugs སེན་ཆུགས་
Seng ge gshong སེང་གེ་གཤོང་
sgar སྐར་
Sgar thog སྐར་ཐོག་
Sgo dmar སྐོ་དམར་
Sgo dmar G.yang mo tshe ring སྐོ་དམར་གཡང་མོ་ཆེ་རིང་
Sgo mang སྐོ་མང་
Sgo mang grwa tshang སྐོ་མང་གྲུ་ཚང་
Sgrol ma སྒྲོལ་མ་
sgrub sde སྒྲུབ་སྡེ་
Sha bar chos rje ཤ་བར་ཆོས་རྒྱལ་
Sha bar nang so ཤ་བར་ནང་སོ་
Sha Delin 沙德林
Sha Heshang 沙和尚
Shaanxi, Shǎnxī 陕西

shags ngan ཤགས་ངན
 Shahai 沙海
 Shānběi 陕北
 Shancheng 山城
 Shandong 山东
 Shanghai 上海
 Shangzhai 上寨
 Shānxī, Shanxi 山西
 Shanzhaojia 山赵家
 Shanzhou 鄯州
 Shao Yundong 邵雲東
 Shaowa 勺哇
 Shar Bla ma ཤར་བླ་མ
shar ཤར
 Shatangchuan 沙塘川
 Shdanbasang, Shijiamoni 释迦摩尼
 Shdangja, Dongjia 东家
 Shdara Tang, Dalantan 达拉滩
shen jian 神剑
shenfu 神甫
sheng 升
 Shenjiao 教神
sheqi 蛇旗
 Shgeayili, Dazhuang 大庄
 Shi Cunwu 师存武
 Shi'er Wei Zushi 十二位祖师
shibei 石碑
 Shina 史纳
 Shing bza' ཤིང་བཟའ
 Shíyá 石崖
sho ma ཤོ་མ
shor ba ཤོར་བ
shuang xi 双喜
 Shuangma Tongzi 双马童子
 Shuangshu 双树
 Shuilian Dong 水帘洞
 Shuimogou 水磨沟

Sichuan 四川
skabs bzhi pa སྐབས་བཞི་པ
 Skal bzang thub bstan 'phrin las rgya mtsho
 སྐལ་བཟང་ཐུབ་བསྟན་འཕྲིན་ལས་བླ་མཚོ
 Skal bzang ye shes dar rgyas སྐལ་བཟང་ཡེ་ཤེས་དར་རྒྱས
 Skal ldan rgya mtsho སྐལ་ལྷན་བླ་མཚོ
 Sko tshi me སྐོ་ཙེ་མེ
skor ru སྐོར་རུ
skra ka སྐ་ཀ
skra phab སྐ་ཕབ
 Sku 'bum སྐུ་འབུམ
 Sku 'bum byams pa gling སྐུ་འབུམ་བྱམས་པ་གླིང་
 Skya rgya, Jiajia 贾加
 Skyabs 'gro སྐལ་བས་འགོ
 Skyid shod sprul sku སྐྱིད་ཤོད་སྐུ་སྐུ
skyor སྐྱོར
skyor dpon སྐྱོར་དཔོན
 Smad pa སྐད་པ
smad phyogs སྐད་ཕྱོགས
smeen, Sier 寺尔
 Smeen, Ximi 西米
 Smin grol སྐྱེན་གྲོལ
 Smin grol no min han སྐྱེན་གྲོལ་ནོ་མིན་ཏན
 Smon lam, smon lam སྐྱོན་ལམ
smyung gnas སྐྱུང་གནས
sna tshogs 'di སྐ་ཚགས་འདི
sngags 'chang སྐགས་འཆང
sngags pa སྐགས་པ
 Snying bo rgyal སྐྱིང་བོ་རྒྱལ
 Snying mo སྐྱིང་མོ
 Snying rje tshogs pa སྐྱིང་རྗེ་ཚགས་པ
 Sog སོག
 Sog rdzong སོག་རྫོང
 Sog rgya སོག་རྒྱ
sog yul སོག་ཡུལ
 Song Ying 宋颖
song སོང

Songchang Suzhun (Sizhun?) 耸昌厮均
 Songduo 松多
 Songjia 宋家
 Songpan 松潘
 Songrang, Xunrang 逊让
 Spun zla hor gyi rgyal po སུན་ལྷ་ཧོར་གྱི་རྒྱལ་པོ་
 spyi 'jog སྤྱི་འཛོག་
 spyi rdzas སྤྱི་རྩམ་
 srang སྲང་
 srol སྟོལ་
 Strong btsan sgam po སྟོང་བཙན་སྐམ་པོ་
 srung ma སྲུང་མ་
 Stag gzig nor gyi rgyal po སྟག་གཟིག་ནོར་གྱི་རྒྱལ་པོ་
 Stag lha rgyal སྟག་ལྷ་རྒྱལ་
 Stobs ldan སྟོབས་ལྷན་
 Su Shan 苏珊
 Sughuangghuali, Suobugou 索卜沟
 suitou 岁头
 Suiyuan 綏遠
 Sum pa སུམ་པ་
 Sum pa mkhan po Ye shes dpal 'byor
 སུམ་པ་མཁན་པོ་ཡེ་ཤེས་དཔལ་འབྱོར་
 Sun Wukong 孙悟空
 Sunbu, Songbu 松布
 Suojie Longwang 锁脚龙王
 Suojie Ye 锁脚爷
 Suonan 索南
 Suonan Cuo 索南措
 Suzhou 苏州
 Suzhou Xinzhi 苏州新志
 tA si ཏཱ་སི་
 Ta'er si 塔尔寺
 Taishan 泰山
 Taizi 台子
 Tang Xiaoqing 汤晓青
 Táng, Tang 唐
 tangka 唐卡, thang ka ཐང་ཀ་

Tangraa, Tangla 塘拉
 Tangseng 唐僧
 thal 'phen ཐལ་འཕེན་
 thal 'phreng ཐལ་འཕྲེང་
 thal srog ཐལ་སྟོག་
 thal zlog ཐལ་ལྷོག་
 thang ka ཐང་ཀ་
 theb ཐེབ་
 Ther gang nyi wi ཐེར་གང་ཉི་མི་
 ther gang nyi wi na thong ཐེར་གང་ཉི་མི་ན་ཐོང་
 Thu me lun ཐུ་མེ་ལུན་
 Thu'u bkwan ཐུ་འུ་བཀྱན་
 Thu'u bkwan blo bzang chos kyi nyi ma
 ཐུ་འུ་བཀྱན་བློ་བཟང་ཆོས་ཀྱི་ཉི་མ་
 thun mong ma yin pa ཐུན་མོང་མ་ཡིན་པ་
 thun mong pa ཐུན་མོང་པ་
 Tianjia 田家
 Tianjin 天津
 tianqi 天旗
 Tiantang 天堂
 Tianyoude 天佑德
 Tiānzhù, Tianzhu 天助
 To'u pa tsi ཏཱ་པ་ཙི་
 Tongren 同仁
 tongzi 筒子
 tsakra bcu gsum gyi sngags blzog
 ཙན་པ་རུ་གསུམ་གྱི་སྟགས་བལ་ཐོག་
 tsampa, rtsam pa ཙམ་པ་
 tsha bzhed ཙམ་བཞེད་
 tsha gad ཙམ་གད་
 tsha gra ཙམ་ག་
 Tsha lu ma byin gi song ཙམ་ལུ་མ་བྱིན་གི་སོང་
 Tsha lu ma ster gi song ཙམ་ལུ་མ་སྟེར་གི་སོང་
 tsha ri ཙམ་རི་
 tsha ཙམ་
 tsha rting ཙམ་རྟིང་
 tshab grwa ཙམ་གྲལ་

tshad ma sde bdun ཚད་མ་སྡེ་བདུན
tshang ཚང
 Tshe hrin yan ཚེ་རིན་ཡན
 Tshe ring ཚེ་རིང་
 Tshe ring don 'grub ཚེ་རིང་དོན་འགྲུབ
 Tshe ring skyid ཚེ་རིང་སྒྲིད་
tshi me ཚེ་མེ
tshig nyen ཚེག་ཉེན་
tshig sgra rgyas pa ཚེག་སྒྲུག་པ་
tsho ba ཚོ་བ་
 Tsho ཚོ
 Tsho kha ཚོ་ཁ་
tshogs ཚོགས་
tshogs lang ཚོགས་ལང་
tshogs langs lugs bzhin ཚོགས་ལངས་ལུགས་བཞིན་
 Tshwa mtsho ཚྭ་མཚོ་
 Tsi tsong ཅི་ཙོང་
 Tso ri ri lang ཅོ་རི་རི་ལང་
 Tso shi ri lang ཅོ་ཤི་རི་ལང་
 Tsong kha ཅོང་ཁ་
 Tsong kha pa ཅོང་ཁ་པ།, Zongkaba ཙོང་ཁ་པ་
tszurhaitchi цзурхайчи
 Tǔ, Tu 土
 Tǔdá 土达
 Tǔfān, Tufan 吐蕃
 Tughuan, Tuguan 土官
 Tughuan Nengneng, Tuguan Niangniang 土官
 娘娘
 Tughuangang, Tuguanshan 土官山
 Tǔhún 吐浑
 Tuìhún 退浑
 Tǔmín, Tumin 土民
 Tuoba Yuanhao 拓跋元昊
 Tǔrén, Turen 土人
tǔsī, tusi 土司
 Tutai 土台 (Sujia 苏家?)
 Tǔyùhún, Tuyuhun 吐谷浑

Tǔzú, Tuzu 土族
 Tuzuyu 土族语
 Walighuan (Bagushan 巴古山)
 Wang, wang 王
 Wang chen khri བང་ཆེན་ཁྲི
 Wang Dongmeihua 王冬梅花
 Wang skyA བང་སྐལ་
 Wang Tusi 汪土司
 Wang Wenyan 王文艳
 Wang Yanzhang 王彦章
 Wang Yongqing 王永庆
 Wáng Yúnfēng 王云凤
 Wangjia 王家
 Wànlì 万历
 Wanzi 湾子
 Wǎqúsìlǐ 瓦渠四里
 Weisheng jihuashengyuju 卫生计生生育局
 Wēiyuǎn, Weiyuan 威远
 Wen Xiangcheng 文祥呈
 Wen Xiping 文喜萍
 Wenbu 温逋
 Wencheng Gongzhu 文成公主
 Wenjia 文家
 Wentan Liaowang 文坛瞭望
 Wu Jiexun 吴解勋
 Wu Lanyou 吴兰友
 Wughuang, Bahong 巴洪
 Wujia 吴家
 Wulan 乌兰
 Wushi 五十
 Wushi 梧释
 Wushi xiang 五十乡
 Wutun 吾屯
 Wutun 五屯
 Wuyangbu 威远堡
 Wuyue Dangwu 五月端午
 Wuyue Duanwu 五月端午

Xanjang, *xanjang*, Shancheng, *shancheng* 山城
 Xi'an 西安
 Xia 夏
 Xia Guo 夏国
 Xiahe 夏河
 Xiakou 峡口
 Xianbei 鲜卑
Xianrenmin weishengyuan 县人民医院
Xianrenmin yiyuan 县人民医院
 Xiaosi 小寺
 Xibu dakaifa 西部大开发
 Xie 谢
 Xie Yongshouhua 谢永寿花
 Xiejia 谢家
 Xiela 协拉
 Xiera, Xiela 协拉
 Xifan 西番
 Xikouwai 西口外
 Xin 辛
 Xin Youfang 辛有芳
 Xing Haiyan 邢海燕
 Xing Quancheng 星全成
 Xing Yonggui 邢永贵
 Xing'er 杏儿
xingfu 幸福
 Xīníng, Xining 西宁, 西寧
 Xining Zhi 西宁志
 Xinjia 辛家
 Xinxia 辛峡
 Xiu Lianhua 绣莲花
 Xiwanzi 西灣子
 Xiyingzi 西营子
 Xu Xiufu 徐秀福
 Xuangwa, Beizhuang 北庄
 Xuanhua 宣化
 Xuanzang 玄奘
 Xuānzōng 宣宗

Xue Wenhua 薛文华
 Xunhua 循化
 Yá'ér 崖尔
 Yan Guoliang 闫国良
 Yáng 杨
 Yang Chun 杨春
 Yang lji tsho ba ཡར་ལྷི་ཙོ་བ་
 Yang Xia 杨霞
 Yangda, Changshoufo 长寿佛
 Yangja, Yangjia 杨家
 Yangjia 杨家
 Yangtou Huhua 羊头护化
 Yangzi, Changjiang 长江
 Yar klung tsang po ཡར་ཀླུང་ཙང་པོ་
 Yar sko tsho ba ཡར་སྐོ་ཙོ་བ་
 Yar sko ཡར་སྐོ་
 Ye su khe ཡེ་སུ་ཁེ་
 Yí 夷
 Yi Lang 衣郎
yig cha gsar ba ཡིག་ཇ་གསར་བ་
yig rgyugs ཡིག་རྒྱུགས་
 Yigongcheng 移公城
 Ying Zhongyu 应忠瑜
 Ying Zihua 英子花
 Yīngzōng 英宗
yinyang 阴阳
 Yomajaa, Yaomajia 姚麻家
 Yon tan 'od ཡོན་ཏན་འོད་
 Yon tan rgya mtsho ཡོན་ཏན་རྒྱ་མཚོ་
 Yǒngchàng 永昌
 Yǒngdèng 永登
 Yǒnglè, Yongle 永乐, 永樂
 Yongning 永宁
 Yongzheng 雍正
 Yòuníng 佑宁
 Youning si 佑寧寺
 Yuan, *yuan* 元

yue 月

Yul shul ཡུལ་ཤུལ་

yul srol ཡུལ་སྒོལ་

Yun ci dmag ཡུན་ཅི་དམག་

Zan Yulan 簪玉兰

Zanza 簪扎

zao 枣

zaoren 枣仁

Zeku 泽库

Zelin 泽林

zha ngo ར་ངོ་

zhal ngo ར་ལ་ངོ་

Zhalute 扎鲁特

Zhang blon bzhi ར་ལོན་བཟླ་བཞི་

Zhang Chongsunhua 张重孙花

Zhāng Dézǔ 张得祖

Zhang Xiang 张翔

Zhang Xihua 张喜花

Zhang Yinghua 张英花

Zhang Yongjun 张永俊

Zhangjiakou 张家口

Zhao Guilan 赵桂兰

Zhao Jinzihua 赵金子花

Zhao Xiuhua 赵秀花

Zhao Xiulan 赵秀兰

Zhao Yongxiang 赵永祥

Zhaomuchuan 赵木川

Zhejiang 浙江

zhihui qianshi 指揮僉事

Zhili 直隶

Zhong Jingwen 钟进文

Zhong Shumi, Zhang Shumei 张淑梅

zhongdouju 种痘局

Zhu Bajie 猪八戒

Zhu Changminghua 朱长命花

Zhu Chunhua 朱春花

zhu dar རྩ་དར་

Zhu Ernuer, Ernü 朱二女

Zhu Guobao 朱国宝

Zhu Haishan 朱海山

Zhu Jinxiu 朱金秀

Zhu Xiangfeng 朱向峰

Zhu Yongzhong 朱永忠

Zhuang Xueben 庄学本

Zhuānglàng 庄浪

Zhujia 朱家

Zhuoni 卓尼

Zi ling ཟི་ལིང་

zla ba dang po'i drug ba gnyis kyi nyin gsum

gyi ring la རྩ་བ་དང་པའི་དུག་བ་གཉིས་ཀྱི་ཉིན་གསུམ་
ཀྱི་རིང་ལ་

zla po byed རྩ་པོ་བྱེད་

Zo wi ne ni ཟོ་ཡི་ནེ་ནི་

Zongge 宗哥

Zonggecheng 宗哥城

zongjia 天子

zur skol རུར་སྐོལ་

Zushi 祖師